AN OPEN LETTER

ADDRESSED TO

SIR MOSES MONTEFIORE, BARONET,

ETC., ETC., ETC.

(*Translated from the Original Hebrew.*)

By the help of the Eternal; praised be His name!

JERUSALEM, the Holy City
(May it soon be rebuilt and restored to its
former glory),

SUNDAY, *the* 22*nd of Tamooz*, 5635.
22*nd of July*, 1875.

To SIR MOSES MONTEFIORE, Bart., etc., etc., etc., our faithful protector. May your entrance this day into our Holy City of Jerusalem be for Peace; may your own arrival and that of your friends be blest!

SIR,

Your seventh visit to the Holy Land has opened, as it were, our eyes, so as to be able to behold the purity of your intense love to the Holy Land, and to your Brethren the people of the Lord, who dwell therein, to much greater advantage than we ever did before. All your former pilgrimages to the Holy Land were holy, but this, your seventh pilgrimage, we consider most holy. Its radiant crown illumines the whole period of those thirty-five years now gone by, in which you so strongly evinced towards us, your Brethren now before you, the goodness of your heart and the fervour of your friendship.

Ever since the day we heard the happy tidings of your setting out on the present holy mission, our prayers were offered up to the Most High.

We even instituted an especial prayer that the Eternal might preserve your going out and your coming in, permit you to enter with peace into the City of Peace, find delight in the City of Delight, and behold Jerusalem an habitation of peace. We also invoked Heaven to grant us the happiness of enjoying your presence whilst with us, as it is at this day. Praise then we now render to Him who has given you the strength to bear the fatigue of this long journey. Blessed be thou of the Lord, thou Moses the servant of God. How glorious is this day! the day you appear in the fulness of dignity on the Mount—the Mount which you purchased to yourself as it were, by your love. How glorious, we say, is the day in which you embraced us with the arms of a father; the day we had the happiness of beholding your radiant countenance, when our eyes could not sufficiently satiate themselves by beholding the holy joy which illuminated your countenance while conversing with us; a joy emanating from your fervent emotions and sincere attachment to the Holy Land, to our Divine Law, to all that concerns the raising of its honour and the honour of those who are engaged in the study thereof; a joy arising from your attachment to the whole congregation of the Eternal who dwells in Zion! On beholding such a noble sight, we offered thanks to God, saying

"Blessed art Thou, O Eternal, for having preserved us alive and permitted us to witness such a day." Mayest Thou, O Eternal, satisfy him with long life, and cause his eyes speedily to behold the joy of Jerusalem.

Now, Sir, chief of our land, as God has brought you so far, and our eyes see that you really love Zion's precious sons with the love of a father, they also, on their part, come now to pour out their souls before you, like children would do before a parent, making known their grievances to you through us, your friends, whose signatures are attached to this letter. Relying on your great love of truth and justice, we beg leave to entreat you to take the necessary time for the consideration of the subject we now bring before you; we are confident that, by doing so, you will become instrumental in causing truth again gloriously to raise its banner.

There has recently appeared in London a certain Report which lowers, even to the dust, the honour of Jerusalem and its inhabitants, the honour of our Law and those who are engaged in the study thereof; it shows no compassion to the-aged, and has no pity on the young, the orphans, and widows. All of them does that document attempt to degrade, so much so that we considered ourselves in duty bound to break our silence, lest by our silence we might fall into sin.

We propose to give you herewith a copy of that Report, and our refutations of each of its paragraphs *seriatim,* in accordance with what truth and justice will teach us to say; and of you, Sir, we beg leave to request that you will examine, with all due and serious attention, every one of our remarks, showing no favour to any man, whether he happen to live in the Holy Land or abroad, in the same way as *we* do on the present occasion; for the subject here involved is one by which the name of God might be profaned; and, such being the case, no honour dare be shown to any one, however high his rank may be; and although we are fully aware that there are in this instance three serious considerations, which ought to have restrained us from troubling you, Sir: 1st. The impropriety of occasioning you the labour, at your advanced age, of going and examining everything yourself; 2nd. The wrong of inflicting upon you the trouble, which we ourselves felt, on hearing certain painful remarks, which, unfortunately, we shall be obliged to introduce in the course of the refutation we purpose to make; 3rd. The deep regret we feel in causing a document to emanate from our hands, containing expressions of disrespect towards a gentleman, of whom we should never have thought it possible (for we fully believed him to be an upright and most honourable man) that he would issue such an imperfect Report as the one in question proved to be; and it is impossible to make an apology for him by supposing he might have signed the document without knowing the contents thereof.

However this may be, we, on our own part, having in vain endeavoured to find a reasonable cause for his act, so as to justify him, deem ourselves now, for the sake of our intense love for Jerusalem, and the cause of truth, as well as for the sake of our fervent desire to prove the radiant innocence of the Holy City, perfectly free to disregard all the above considerations.

Our intentions are not, God forbid, to cause disrespect to be thrown on that generous gentleman, the author of the Report in question; our object is only to vindicate the honour of Jerusalem and its inhabitants, consisting of thousands of most worthy men, observing the Law, cleaving unto the Eternal our God.

The author of the Report did not guard his words, and, moreover, published statements which he had only heard from persons who despised the word of God, and who would not even afford him the opportunity of seeing anything that was good; it was that unfortunate circumstance which has caused us to step out from our usual sphere of action and trouble you with our request, to listen attentively to the subject we have now to bring before you.

We now proceed (as we have stated before) to copy the paragraphs in question as taken from the Report, and to give to each of them the reply it requires.

I.—"*Private and Confidential.*"

Such is the heading of the Report, and for all that, it was published, and became a matter of discussion with editors of periodicals, whose object appears to have been to cause trouble and vexation to all those who fear the Lord, and uphold His Law. The reason why that private communication became thus unintentionally revealed to the public, may perhaps be discerned in a statement made by our revered teachers (Ethics ch. 4, Mishna IV), "whosoever profaneth the name of God in secret," they say, "whether inadvertently or presumptuously, satisfaction will be demanded of him in public."

כָּל הַמְחַלֵּל שֵׁם שָׁמַיִם בְּסֵתֶר נִפְרָעִין מִמֶּנּוּ בְּגָלּוּי
אֶחָד שׁוֹגֵג וְאֶחָד מֵזִיד בְּחִלּוּל הַשֵּׁם׃

> II.—"In compliance with the desire expressed by various Members of the Jewish Board of Deputies in London, I beg to lay before your Committee the result of the investigation made by

> me in Jerusalem, in connection with N. N., as to the condition of the Jewish inhabitants, and a statement of the impressions we received. The time spent in Palestine was fifteen days, which were almost entirely devoted to the Jewish quarter of Jerusalem."

It is well known to all travellers who visit Jerusalem with the intention of exploring the place, that fifteen days' time will scarcely suffice for seeing the ruins and ancient spots around the Holy City, far less for making all the necessary enquiries regarding the state and condition of the inhabitants thereof. Besides, there is another matter not quite clear. The writers of the Report made, during their stay in the Holy Land, several journeys; they went from Jaffa to Jerusalem, from Jerusalem to the Jordan, and returned again from Jerusalem to Jaffa. The time necessary for these journeys is five days, consequently there only remained for their enquiry ten days; taking away from these ten days five, in which the heavy falls of snow and rain prevented their going out of the house, and the time taken up by walking from one place to the other, we ask, when had they time to make all their enquiries? They could only have done so just as they walked along the street, taking the information from the shop-keepers and hawkers, but we shall speak on this subject more particularly as we proceed.

We maintain, moreover, that they have taken their information not in a Jewish, but in a Missionary Street, in the Hotel kept by the Convert Ornstein, a house into which many who feared the Lord would not enter, and those few who did, out of respect to the travellers could not remain there long.

> III.—"The 192 questions submitted by Mr. Lewis Emanuel only arrived at Jaffa on the homeward journey, and were too late to be available. Mr. Emanuel states that these were prepared and forwarded by him unofficially."

The above remark removes from our mind a matter of great surprise, viz.:—A year ago Sir Moses addressed to us, and the representatives of the several Congregations a letter regarding the best means to be adopted for the improvement of the condition of our Brethren in the Holy Land, to which we all replied to the best of our knowledge. Sir Moses presented our letters on the subject to the Palestine Committee of the London Committee of Deputies of the British Jews, who caused these letters to be printed. Now there are two things which appear to us most extraordinary. 1st. What occasion was there for the Committee to make any further enquiry on the subject? Could they not depend on the communications of Sir Moses, and on those of his old friends the distinguished Háhámim in Jerusalem? 2nd. When the Committee decided to send out emissaries, why did the latter, when they required information, "forsake the fountain of sure waters, and proceed to seek the same in broken cisterns?" Was it, because those men in whom Sir Moses had put his trust during so many years, without ever finding, God forbid, any wrong in them; was it, because they were unable to supply them with correct information, that the emissaries were compelled to enquire of the "Báălé-Zĕbûb," whose object at all times is to cause, as it were, even "the best oil to send forth displeasing savour!"

> IV.—"It will readily be believed, however, that although every moment, from early morning till late at night, was occupied in visiting the

> people, and those most likely to give information concerning them; it was impossible within the time named to master every detail regarding their condition."

The Reporters here acknowledge that it was impossible for them to ascertain, within the short time of their sojourn in the Holy Land, all they ought to have become acquainted with, especially, as the whole of even that short time had not, as we have already proved before, been devoted to the subject in question, and it thus becomes evident that the whole contents of the Report emanated from oral communication made to them by men, untrue to the cause of Jerusalem.

> V.—"The places visited were the following:—Jaffa and the country crossed between that City and Jerusalem, formerly the fertile plain of Sharon; the City and environs of Jerusalem; the country between Jerusalem and the Dead Sea; the valley of the Jordan, and the plain of Jericho. It will be seen that this area includes the whole breadth of Southern Palestine, from the Mediterranean to the Dead Sea, and comprises, perhaps, the most fertile tract in the whole country."

Their geographical knowledge of the boundaries of the Holy Land appears to be rather limited, for they call the *Road* from Jaffa to Jerusalem "the fertile *Plain* of Sharon," and the stretch of land they have seen, while sitting on horseback; or in the carriage, on the road leading to Jerusalem, makes them imagine they have already seen "the whole breadth of Southern Palestine."

> VI.—"The sources whence the information contained in this Report was derived, are—the Pasha of Jerusalem, the British, American, and other Consuls; medical men connected with the hospitals; visitors; residents of all denominations, including the Rabbis of the different communities; bankers, editors, and tradesmen; also a few persons who, having acquired a competence in other lands, live on their means in Jerusalem; and, above all, the poor inhabitants of the place. Some information was derived from the Arabs, through the services of a Syrian interpreter engaged at Cairo."

Again the Reporters acknowledge that all the information they gave in the Report consisted merely in that which they had heard from others. They give here the names of the most worthy in the land, so as to cause others to attach credit to the Report. But it is evident that they have only selected for communication to the Committee all such matter calculated to disgrace the inhabitants of the Holy Land; for is it possible that, among the Pasha and all the Consuls, there was not one found who had a word to say in favour of the Jews, but all bad? NO. GOD FORBID.

Our remark refers especially to the Pasha who had only just recently arrived, though it must be admitted that even had he been residing in the City many years, he would not have known any of the affairs of the Jews connected with their interior communal movements; nor could the Consuls have any exact information of the latter. This is again another proof of the irregular and unconnected style and composition, which ought not to prevail in a proper Report. With regard to their mentioning the spiritual heads of the several Congregations in so disrespectful a manner, we can only say, that the authors of the Report have heard from us, as well as from other spiritual heads of the Congregations and God-fearing men, just the reverse of what there is stated in the document now before us. As to the information which they say they have obtained from the "Poor," we are bound to observe that "they never admitted a poor man to pass their threshold;" thus all their statements were principally taken from the mouth of some editor of a newspaper; and, if that was all they intended to do—to print communications from such a source—there would have been no occasion for them to spend so much money in travelling expenses, the whole of their Report would have been sent to them by post, especially as we know how economically they went about with respect to their arrangements. Notice for instance the £100 intended for the Interpreter which they would not lay out.

> VII.—"The sum of £100 authorised by your Committee for this purpose was not expended, as it was not possible to find anyone exactly suited for the mission."

With reference to this statement we say:—The writers of the Report did not exert themselves, therefore they did not find one; had they been looking out for such a person properly they would have found even an upright and faithful interpreter, and they would not have been induced to make a Report to the Committee like the present.

> VIII.—"With regard to the number of Jewish inhabitants of Jerusalem it was very difficult to

> arrive at more than an approximate estimate; the minimum quoted was 11,000, and the maximum 20,000. By carefully comparing the different estimates, 13,000 would appear to be nearer the truth. These consist of about 7,000 Ashkenazim and 6,000 Sephardim, including the North African Jews. These figures represent about 5,000 families, including as such about 1,000 widows, also persons who have no one depending on them."

This statement again shows that the authors of the Report only wanted to communicate to the Committee what they had *heard* from their informants; the number in question, which may clearly be ascertained from the Communal lists, and the books of the several Congregations they did not consult; had they wished to do so they might have been able to see and ascertain the correct number within one hour's time. Besides, did they not visit the Meeting-house of the German Congregation and see there the book, from which they actually copied the number of persons who were in Jerusalem in the year 5627—the year that book had been commenced—making at the same time a Memorandum of the number of persons existing there at the present time? All that escaped their memory! a most surprising fact!

The London Committee of Deputies also is in possession of the exact number of souls, as given in the List of Recipients of the various remittances which have been made by them last year. As for the number of non-recipients, that could have been ascertained here without the slightest difficulty.

IX.—" The great bulk of the Ashkenazim are

> either recent immigrants from Russian Poland, Germany, and Austria, or are their immediate descendants. It is only about sixty or seventy years since the Ashkenaz Jews received permission to settle in Palestine. Very many of the immigrants are refugees from military service, induced to select Jerusalem by the facilities afforded by the Russian steamers to Jaffa."

An accusation brought against the Jews of being refugees from military service, may, God forbid, cause a great evil, hatred and awful persecution to befall many thousands of Israel in other lands. Israelites coming before the public in support of such an accusation, undoubtedly prove by such an act that it could not have been their intention to do their Brethren any good. They would not have allowed themselves to become instrumental in causing thousands of Israelites in other countries to be plunged into destruction had their object truly been to raise the honour of those who dwell in Jerusalem—even if their words had any foundation in truth—and more especially if, as the case really is, "there was no truth in their statement at all." Those few Israelites in the Holy Land who have been in military service abroad are such as have completed the number of years which they ought to have served in their country previous to their coming to Palestine, and have quitted their country with the full permission of their respective Governments. There are not many, as we just stated, even of these—but undoubtedly there are no refugees from military service, as the authors of the report assert.

> X.—"Many are simply beggars who, preferring an idle life, come to share in the bounty

> which they have heard that their co-religionists freely shower on Jerusalem."

This statement we must also declare to be incorrect. There are a few old people, persons who unfortunately are obliged to have resort to such means of seeking to secure their existence, but it is not true that it was their original intention, when they came to the Holy Land. Please only, Sir Moses, to inquire, if the proportion of such persons in Jerusalem is not the same as would be found in any other town of Europe containing a number of inhabitants similar to that in Jerusalem.

> XI.—"And very many are old men, who come with or without families, out of religious feeling, to *die* in Jerusalem, but who, in the majority of instances, *live* to swell the great mass of poverty already existing. As a rule the immigrants are not physically able to engage in manual labour."

In this observation the Reporters cast ridicule on an interpretation which our revered sages of blessed memory have given to the Sacred text:—וְכִפֶּר אַדְמָתוֹ עַמּוֹ The prolongation of the days of men already advanced in years, which our revered teachers have considered as an especial object of praise to the Holy Land, for thus, they say, it is vouchsafed unto us in the words—

לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְּנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
ה' לַאֲבוֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ׃

"That your days, and the days of your children may be multiplied in the land of which the Lord sware unto your fathers to give them, as the days of heaven upon the earth" (Deut. xi.), they, the Reporters, according to their view, changed into a curse; and apprehended more anxiety on that subject than the poor in the Holy Land themselves evince. Every one of the latter "lives by his own faith," fully believing that there is no one in the world who can take away from his neighbour any of those blessings which were originally assigned unto him by God.

There is also in the above statement of the Reporters, a contradiction to the charge made by them in Paragraph IX., where they say "Very many of the immigrants are refugees from military service." It being a well known fact that only those who are in full enjoyment of health and strength are selected to serve in the army—whilst here the Reporters say "as a rule the immigrants are not physically able to engage in manual labour."

> XII.—"The condition of the people, and their occupations, have called for careful investigation. About ten per cent. of the householders are engaged in business or handicraft, chiefly in selling articles of food and clothing. A few work at tailoring, shoemaking, carpentering, weaving, working in metals, shop-keeping, &c., and among the Portuguese only, as labourers and porters."

We wonder who gave them the number of people engaged in business and trade? The truth is, that the greater part of the inhabitants of Jerusalem are engaged in some business or trade, even of those who study in the Colleges—most of them seek a livelihood by their manual exertions. There are many tradespeople and shop-keepers among them—there are mechanics of every description—there are porters among both the Portuguese and German congregations. You yourself must have seen them, Sir Moses, on your arrival in the Holy City, when all your luggage was brought into the house by both German and Portuguese porters.

12 On referring to the statistical accounts which we are told are already deposited in the library of your College in Ramsgate, and to those we shall have the honour of handing unto you, previous to your leaving the Holy City, you will find that there was scarcely one person who would not be most anxious to secure the maintenance of himself and family by some occupation or other. True, there is no market for the work or produce of the land; nevertheless there is not a soul who would not try to maintain himself by the work of his hands.

> XIII.—“The work is very badly paid, and there is very little or no inclination among many of the inhabitants to raise themselves above their present degraded condition.”

Who is the wise man that will understand the connection of the several links in this statement? What connection is there between the work being badly paid and the inclination to work? Here, in this statement also, in addition to the fact of its having no foundation in truth, is a contradiction to what the Reporters themselves state in a later paragraph.

There they say, referring to our Brethren in Jerusalem, "They would like to raise themselves from their present unfortunate position if they had only someone who would render them any assistance."

Truth bears the best evidence in this instance—the inhabitants of Jerusalem strive to the utmost of their power to raise themselves from day to day.

By the extraordinary acts of industry which they have recently called into existence, they have already crowned themselves with honour and distinction, which has been bestowed upon them by other nations; all of whom speak of our brethren in the highest terms on account of their industry.

If the authors of the Report had only wished to *see* the objects of their investigation, instead of contenting themselves with *hearing* a report of them from others;—if they had really taken delight in seeing that which is good, they would have gone to the Estate called "Mĕáh Shĕárim" (Hundred Gates), which the poor of the Community have secured unto themselves for building purposes, without any foreign aid from abroad, and God crowned their efforts with success; or, if they had gone to see several good and large houses, built by the poor themselves, they surely would have refrained from speaking perverse things, so as to bring forth wrong judgment on the subject of their enquiries.

> XIV.—"This applies with special force to the Ashkenazim, and hardly, if at all, to the Sephardim."

With reference to all these distinctions, which the authors of the Report make between the Sephardim and Ashkenazim, the enquirer might feel inclined to ask whether the Reporters denied to the latter the possession of the faculty of understanding altogether, or whether they only considered them void of knowledge, which they might have acquired had they chosen to do so. By what right, we ask, did the authors of this Report make that distinction between the two Communities.

How durst they presume in their hearts to make a distinction, as it were, between holy and holy ?

We, who live in the Holy City, do not perceive any of these distinctions between the German and Portuguese, which the authors of the Report maintain to have discovered. There are in both Communities various classes of all grades: there are among them heads of Colleges and their pupils; men who solely devote their time to the study of the Law and the worship of God; there are in both Communities men who follow commercial pursuits, and, at the same time, make the study of the Law their principal, and business their secondary consideration; some do the reverse, and there are common men following the usual pursuits of life, in both Communities. Where is the Scribe, where the Accountant, to enumerate so minutely all the differences between one Congregation and the other ?

> XV.—" The Jews have the reputation among their countrymen of being frugal, except at the time of Festival, and of being the only people who save money. With this reputation, it is a matter of great regret to add they have also gained that of being almost invariably money-lenders to the Arabs."

Wonderful, indeed, are the doings of these Reporters; look how they sold themselves to their guides that spoiled them. When once it happened that something favourable to their brethren dropped, as it were, accidentally from their pen, such as in the above statement, for instance, where they praise the Jews for being frugal during the work days, and enjoy good meals on their Holidays, they do not appear to feel comfortable in their minds until they mix up with it something bitter (at least according to their views), however unconnected even the subject may be with it.

With regard to the lending of money to the Arabs, although there are only a few who do so, still we are in duty bound to declare that among all hitherto existing enemies of Israel, not one of them ever brought such an accusation against the Jews of the Holy Land as these present Reporters have done. Every one who knows Jerusalem will bear evidence that all monetary transactions of our brethren are in strict accordance with the Law (See Tr. Bá̩bá Mezîah, p. 104 *b.*). All of them understand well the passage in Holy Writ (Deut. xxiii. 21) bearing on that subject.

> XVI.—"The inhabitants of Jerusalem of all denominations are, as a rule, not clean, and it is fashionable to single out and reproach the Jews specially for their unwholesome condition. But water at Jerusalem is very scarce, and is certainly insufficient for the ablutions considered imperative in this country."

In most houses in Jerusalem cleanliness does prevail, even to a degree more perfect than in houses occupied by other inhabitants of the town of a similar class of people; and if there be some houses occupied by poor who cannot keep their rooms so clean, it is because they have no one to render any assistance in the household work, and the wife alone, who has to discharge the duties of a mother to her children, must be at the same time the nurse, and do the work of a needlewoman and cook. If the Reporters allude to that class of persons, then they ought to have spoken of them with a feeling of compassion, and ought not to have confounded with them a great many families who are well known for their cleanliness. Surely there can be no other reason why the Reporters should have made such a statement, than their having allowed themselves to be misled by their guides, without wishing to see for themselves any of the habitations of the people. Scarcity of commodious dwellings, and want of sufficient income for the maintenance of the family, even among those who do not take any share in the Chalukah—which prevent them engaging a servant—are to be ascribed as the causes of uncleanliness, of which the Reporters complain, so far as it exists at all.

> XVII.—"The above describe the material condition of the people; their moral and educational status deserve a word. There are many who *can* work," etc.

The physical and spiritual powers in man are two opposing elements; when one of them rises in power, the other diminishes its strength. Here, in this instance, the Reporters deny to 11,000 persons, living in one City, the possession of both physical and spiritual powers.

Here, in Jerusalem, they say, are all those gathered together, who are feeble in both physical and spiritual powers. Who has ever heard of such a thing before? We admit the Reporters' great knowledge in all that concerns "matter," but where, we ask, have they derived their great learning of all that concerns "the Spirit?" The truth, however, is, they have the word "מוסרי," "moral qualities," only on their lips, but not in their hearts; because it must be clear to all who read the Report before us, that they have departed from that which is considered Heavenly moral, and have never spoken of it; they have been mixing up conventional rules of society with that which constitutes physical strength; but their words in substance prove that they were turned aside like a deceitful bow. In Par. XI. they say "that, generally speaking, all those who come to the Holy Land are not fit for any work;" here, those whom they first declared to be feeble, all at once become girded with strength; for thus they declare "there are many who *can* work," etc.

> XVIII.—"But," the Reporters continue in the above paragraph saying, "they (the Jews in the Holy Land) soon become demoralised, and learn to seek for and accept charity. As usual, after once taking alms, they lose what self-respect they ever had, and learn to live entirely, or almost entirely, on what they can collect. This extends to their children, who, from the cradle to the grave, are beholden to the indiscriminate almsgiving of their brethren."

It appears astonishing to an awful degree that these Reporters, in making their statements, have not been afraid of God. They are pouring contempt and disgrace on many of the most estimable persons, on persons who deeply sigh from grief before they take into their mouths the bread obtained as a share from the Chalukah; persons who most cheerfully would have changed the bread of bitterness for that of sweetness (the bread earned by the work of their hands). Everyone in Jerusalem, as has been stated before, exerts himself, to the utmost of his power, by all kinds of work that might possibly secure his maintenance, and is longing for the day on which he might no more have to depend upon the charity of man. The Reporters, in this instance, sprinkle salt, as it were, on the open wounds of our brethren's hearts, heap disgrace on their own co-religionists, make them an object of contempt in the eyes of others, instead of rousing compassion on the poor who dwell in Zion. We cannot understand what in the world could have induced the authors of this Report to sell themselves thus into the hands of their captors, who provided them with the contents of their communications.

> XIX.—"The education among the Sephardim is very meagre, but is considerably superior to what prevails among the Ashkenazim. In both sects the women are, in almost every case, absolutely ignorant, even of reading and writing any language, But the Sephardim are anxious that their children should be educated, and they have their boys taught Hebrew, Lingua Franca, and Arabic. Among the Ashkenazim, however, Hebrew only is allowed to be systematically taught, and grave penalties are enforced against anyone who wishes his children to learn even the language of the country. These penalties are not only of a so-called spiritual nature, but involve social disabilities and pecuniary distress."

With reference to education, and the method adopted for teaching, we have to observe, that it is the same among the

Germans and the Portuguese; they all walk in this respect on the high road which leads to the House of God. They will not deviate from their path, for it is the high road which had been made for Israel, since the time our forefathers stood at the foot of Mount Sinai, and heard there the voice of God enjoining them in the words וְשִׁנַּנְתָּם לְבָנֶיךָ "Thou shalt teach them diligently unto thy children," Deut. vi. 7;

וְהוֹדַעְתָּם לְבָנֶיךָ וְלִבְנֵי בָנֶיךָ יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי ה׳
אֱלֹהֶיךָ בְּחוֹרֵב׃

"But teach them thy sons and thy sons' sons; specially the day that thou stoodest before the Eternal thy God in Horeb."—Deut. iv. 9, 10.

Our method consists in teaching our children first the Bible, next the Mishna, then the Guemárá; for we maintain that "the beginning of all wisdom is the fear of the Lord." It was only by this method that the remnant of the house of Judah escaped, retained its existence, and produced heavenly fruit. It was this method which enabled Israel to walk uprightly, amidst all the storms and persecutions of the ages, which came out as a whirlwind to destroy them; and, if our ancestors had planted in the vineyard of Israel any strange slips, just as the present new generation does, that vineyard would have been empty a long time ago; the least breath of air would have uprooted it, the name of Israel would, God forbid, not have been mentioned any more. It was only by this holy method of instruction, we maintain, that our religion became rooted in the hearts of our children, whilst the dew of their youth gave them strength to mature it.

It was by the merit of our exertions to perpetuate the study of the Holy Law, that we and our forefathers were permitted to retain our existence. It is for this reason that we, who dwell in the Holy Territory, in the latter part of our exile, enjoying by the authorities of the land the full privilege to follow the method of instruction we give to our children, and the mode of our religious service ever adopted by our ancestors, would be guilty of committing a sin, were we to do a trespass against ourselves and entertain so unholy a thought as that of offering a strange fire on the Inner Altar of our Sanctuary; specially, at the present time, when the sacred flame of religion requires the greatest care of preservation. God forbid! We will never cause the Sacred Law, the Talmud, and the Commentaries thereon, to depart from the mouths of our children, until they grow up and become fortified in the fear of God; but then, when that time arrives, who in the world would prevent them studying any branch of secular science, or acquiring a knowledge of any language he likes? Especially the language of the country, and its literature, when required for his pursuits in life? Who is the man that would allow himself to depart from the path of truth, by prohibiting the grown up student, whose heart is full with wisdom and the fear of God, to study any branch of science he likes, or to acquire a knowledge of languages and their respective literature?

Is it not a well-known fact that the members of the Synhedrion were acquainted with seventy languages! Many of the distinguished savants in Israel have acquired much learning in all the seven liberal arts, which they considered as handmaids, to be in attendance for the better understanding of our Holy Law.

It is well known that astronomy is a great help to those who study the laws respecting Kidoosh Hakhódesh. Geometry, Algebra, and Mensuration are of great importance to the student, when reading Mássákhtot Eroobin and Mikwáot, and other similar subjects. There are many in the Holy City who have taught their children the above subjects.

Now with regard to what the Reporters say, that in both Communities the women are almost in every case absolutely ignorant even of reading and writing any language, we beg leave to entreat you, Sir, to have a number of little girls of six years of age brought before you! Convince yourself whether they do not know how to read their prayers, translate the Bible in Hebrew-German, or in the pure German language.

> XX.—"Nearly all the Jewish Institutions of the City were inspected; the condition of some of these shewed signs of their having been hastily prepared in anticipation of a visit. They were mostly clean. Of the very many places of worship there is no need to speak here, excepting that they are evidences of the increasing number of Jews, of their devotional fervour, and it may be of their material improvement."

Here again we must express great surprise at the authors of the Report. Even where they are compelled to admit something that is favourable to our brethren, they cannot refrain from mixing it up with some venemous remarks.

> XXI.—"The schools where Sephardim children are taught are well organised, but the education, from a European point of view, seems very

> limited. History (except Biblical history), Geography, etc., are entirely omitted, and Arithmetic is confined to the elementary rules, etc. The poor children who pored over volumes, little less in size than themselves, seemed to suffer from scanty food and clothing, and their physique exhibited the evils of early marriages, impure air, and unwholesome surroundings."

We have already stated our views on the subject of schools, and the difference between the Sephardim and Germans. With regard to the study of the Talmud, a book generally printed on a larger size paper than other books, which became the cause of ridicule in the eyes of the Reporters, we have only to observe, that, with us the study of the Talmud is considered a most honourable occupation, a study from which we never intend to depart. As to their observation about the appearance of the children, the scanty food, their physique, and early marriages, the Reporters appear to us to have been mainly intent on making a display of their great knowledge of physiognomy.

> XXII.—"The hospitals are only mentioned here as indicating in some measure the sanitary condition of the people. At their head must be placed the Rothschild Hospital, which is most excellently conducted, and is of the highest utility. It is generally to be regretted that the highly esteemed medical attendant cannot devote the whole of his time to Jewish requirements. The hospital of the Mission is exceedingly efficient, and is much frequented by Jews. Their dietary requirements are fully supplied, and but for the fact that a Hebrew New Testament is placed at

> every bed side, there is no indication that the house is not Jewish. The place is interdicted by the Rabbins, but it is still well attended, illness being pleaded as an imperative argument, etc. The Bikoor Holim Institution was also inspected, it contains eight beds, all empty when visited, which was attributed to a charge of 15 piastres (2s. 6d.) per week being exacted from all patients admitted. It was stated that this charge was remitted on an order from the Congregation. The managers are anxious to erect a *free* hospital with forty beds. The doctor visits the Jewish poor at their homes."

The Reporters wanted to represent, in their description, the usual appearance of the Hospital Báté Holim, just as it happened to be, on the day when they saw it. Like a man who enters a town on a rainy day, and would then come and report to the effect that the town in question was permanently under a torrent of rain. Had their object been to convince themselves of the true state of the Hospital, they would have opened the books in which the names of the patients admitted are kept registered; or, if they had only entered an adjoining ward, to which they had been invited to go by the Superintendent of the Hospital, they would have seen there three patients.

But the authors of the Report would not take notice of the Superintendent's invitation, and, of course, did not see the patients in the adjoining ward. Had there been a spark of the fear of God in their hearts, the more there was any reason, in their opinion, to praise the Hospital of the Missionaries, the more they ought also to have considered it their duty to state the truth, pointing out the great benefit bestowed upon the Báté Holim by the distinguished spiritual heads of Hebrew Congregations in Germany and Holland, who, since the beginning of the year 5634, allow a fixed salary to the physician, and provide the Institution with the necessary medicaments. The physician whom they appointed visits the poor of all our brethren residing in the Holy City in their own houses, without making any charge whatever.

Since the time when a physician arrived in Jerusalem, most of the inhabitants of the Holy City do not repair so often as they used to do before to the Missionary Doctors,—who have always been to them, in matters of religion, a stumbling block and stone of offence.

Instead of exalting the praise of these Missionary Doctors, the Reporters ought to have raised their voice like that of a high sounding trumpet, for the purpose of rousing the hearts of the people, to act in the spirit of their worthy Brethren in Germany, and inducing them to contribute towards the funds necessary for the building of a new hospital, of which the Congregation stands so much in need, in order, as we have said before, to prevent the poor patients from entering the Missionary Hospital, where the tables are covered with books teaching a different religion. But, instead of doing this, the Reporters try to weaken the hands of the Committee, and endeavour even to stop the great good which for the last two years the poor had derived from the Báté Holem, an institution which, when it happens to be necessary to have its doors closed, but for one day, the cry of the numerous patients among the poor ascends to heaven, and "the noise of the city is, as it were, in an uproar."

With regard to the remark of the Reporters, that the

Institution requires each patient to pay on his entry ten piastres, we can only tell them, that the want of necessary means to maintain the Hospital compels the Directors to make that charge. Moreover, the poor patient considers it a very great boon to have, for the payment of so small an amount, a place of rest, where he is provided with the necessary medical attendance, and the food he requires. The Reporters surely ought to have evinced a feeling of sympathy with the great and good object of the Institution, and to have regretted the insufficiency of the funds necessary for its support and management; but who can be so blind as not to discern their intentions?

> XXIII.—"It is necessary to mention here a difficulty felt with regard to the statistics of medical attendance in Jerusalem—a difficulty not unknown elsewhere. The figures given of medical attendance are these:—

Attendance per annum at Rothschild's Hospital	21,000
Missionary Hospital	20,000
At בִּיקוּר חוֹלִים "Bikoor Holim," . .	15,000
At other medical charities	10,000
	66,000

> which shows an average of about five visits per head per annum, for every Jewish soul in Jerusalem. The reasons given for this state of matters were the familiar ones,—that the doctor is sent for on account of poverty, not illness, and that the so-called patients attend at the hospital for pastime."

Here, again, we have to observe, not only do the Reporters state what is contrary to truth, but they even contradict their own words. In Par. XXII. they say, "It is greatly to be regretted that the highly-esteemed medical attendant cannot devote the whole of his time to Jewish requirements." In the statement now before us, they assert, that the doctor is sent for on account of poverty, *not* illness. The fact is, "they have bent their bows of attack like an enemy." It appears, as if their object had only been, in the words of the prophet, "to destroy the wall of the daughter of Zion, and those who enter her gates; thus they have seen for her but vain things." It is incomprehensible to us, how a man who passes by the name of "Israel" could feel a desire to suck, as it were, the blood of innocent persons and "laugh at the trial of the guiltless!"

There we may see the patients, at the time when they assemble in hosts at the entrance of the Hospital, gnawing from pain their flesh with their teeth, until they are admitted according to the number into the presence of the doctor, and notwithstanding such a fact, the Reporters assert that the patients attend the hospitals for pastime.

Referring to a deputation that came from Hebron to represent their great need of a resident doctor, the Reporters say:

> XXIV.—"These people appeared very poor, and were certainly the most helpless Jews seen in the Holy Land."

Here again are the Reporters displaying their great knowledge of physiognomy. Their great wisdom assisted them so far, that they became impressed with that which was contrary to the real state of things. It made the Hebron people, when they heard of it, burst into laughter (the Representatives of the Hebron Congregation who spoke to the Reporters being in good circumstances and in full enjoyment of health).

XXV.—"In this paragraph the Reporters speak on the subject of the distribution of charitable contributions received in Jerusalem."

The Reporters here dilate on the mode of the distribution. They speak against the charitable donors, and make ridicule of them, they scorn the names of persons appointed to distribute, and treat with contempt the recipients of charitable gifts.

With regard to the statement referring to the amount of the remittances received, and the money which is distributed, they have been "groping in the dark like the blind;" they have been entering into a mass of superficial enquiries, and have produced nothing more than, as it were, an insignificant fragment of an earthen vessel. As for our opinion on this subject, we can only say: Of those who make their free will offerings of charity; of all who take an active part in this matter, or are instrumental in causing others to do the good work, "Happy is their lot," for they are assisting in enabling our brethren to dwell in the Holy Land, "Blessed be they of the Lord." The overseers, our esteemed Rábánim, who distribute the remittances in the several Congregations, and do all their work most faithfully, with the purest intentions, "may the Eternal continue to be with them." There are some in the Congregations who take no share whatsoever of charitable contributions; there are others who receive the amount assigned to them by the treasurers abroad; both parties consist of pure and upright men; all the remittances here received are accompanied by regular accounts, and their distribution is also made in the same way with the utmost accuracy. Every one receives the exact amount allotted to him without the least diminution of the original sum.

The whole information given on this subject by the Reporters could only have been derived from most insignificant or malicious sources.

They have been most particular in stating what they have heard from men who take delight in casting contempt on those who devote their time to the study of the Law of God.

With regard to the amount every individual generally receives from the Chalukah, we beg to refer you to the lists of recipients which are kept in every Congregation, and you will yourself see whether any one in Jerusalem receives more than 50 or 60 francs a year, with the exception of those who come from Germany and Hungary, who are specially favoured by their countrymen, and consist only of a small congregation.

> XXVI.—"A strong instance of the power wielded (by the distributors of the Chalukah) came under observation. A Library was founded by a few of the inhabitants in honour of Sir Moses Montefiore, but was at once placed in interdict. Not the offending books only, which might, if they existed, have been removed, but the whole Library,

> and whoever entered it. The reason alleged was that it contained books opposed to the religious opinions of those in authority. At the present moment the Library is closed, and the books, collected with much labour, are unavailable."

The above remark also may give you an idea of the correctness of the whole of this Report. We should like to know who the man was that led the Reporters again into a wilderness where there is no way. It could not have been the Pasha, nor the Consuls, nor the Merchants of the place, for none of them were in a position to give them any such information. It appears that even the Reporters themselves had not been in that Library; for the latter make use in their statement, referring to offending books, of the expression, "which might, if they existed, have been removed;" indicating that they (the Reporters themselves) could not tell whether such in reality existed or not. The truth is, that the representatives of that Library would not have dared to take these gentlemen to the house; for what would they have seen there? A small room with a little book-case containing a few Karaite books, and some other works of little importance; and it was for that reason that the gentlemen of the Beth Din in Jerusalem cautioned the people by a proclamation in the Synagogue to keep away from a place which they considered unsuitable to the preservation of their religious sentiments. There was no language of excommunication of any kind ever made use of on this occasion. It was not so much on account of the books, though they were of a nature to attract the people's attention to subjects which might lead them away from the perusal of more useful books, better calculated to improve their spiritual welfare, but on account of the association with individuals of an indifferent character whom the young students of an innocent mind and heart would have met there. Please, Sir Moses, during your stay in Jerusalem, make enquiries respecting their character, and you will then be able to ascertain whether the Gentlemen of the Beth Din have not acted in this instance in accordance with the injunction of our Holy Law, by cautioning the people not to enter the place.

It is the duty of a Beth Din in Israel to watch over similar proceedings, and we, the undersigned, for this reason approved of their proclamation. At the same time we hastened to rescue the honour of yourself, Sir Moses, by giving you due information of the nature of the institution, so as to cause you to have your name removed from the Library in question, which, in our opinion, the promoters have established with an intention of deceiving you, and of blinding the eyes of people who live far away from Jerusalem, and who, on hearing that the institution bore your name, would have rendered every necessary support to it.

By the blessing of God you have thus not become instrumental in the promotion of that which, we thought, was leading to sin.

> XXVII.—" Shoemakers, tailors, etc., employ themselves principally in repairing manufactured goods, owing to the modest want of the natives, being in small request, and mostly supplied from Damascus."

Our causes of surprise continue to increase more and more. What object have the Reporters in adhering to the path pointed out to them by their guides, even in matters which are not intended directly to degrade their brethren? Is it not a well known fact here in the Holy City, that from the very moderate price which is demanded for new articles of dress, even a poor man procures for himself only new clothes! Any garment, having once been worn by one person, is never intended to be used here by another, except in the case of the most humble persons in the City.

> XXVIII.—"The garden founded by Sir Moses Montefiore at Jaffa does not pay its expenses."

Again, in reference to this land, we have been informed that you, Sir Moses, during your stay at Jaffa, had the opportunity of being much pleased with it. We have heard that you found there nearly 1,000 trees producing fruit, that you have seen there the well, and all the apparatus belonging to it, as well as the cistern and the adjoining houses, in perfect order, with the exception of one room, in which the roof required repair.

> XXIX.—"The chief capability of the Jewish inhabitants of Palestine, of every country and denomination, seems to be his marvellous facility for dealing. His endeavours in this direction are limited; there is little or no field for him. It was a general cause of complaint that small tradesmen have to pay such exorbitant interest for loans—from 10 per cent. to 50 per cent.—that their business is generally swamped by the constant drain to which they are thus subjected.
>
> "Immediately connected with the capabilities of [illegible] wants of the people, as expressed by themselves, and to their credit, be it said, these were chiefly of a nature which manifested the willingness of many

> of them to emerge from their present condition, if they were only enabled to help themselves."

What a great change everyone must now perceive between the former and the present statements in this Report. A good and upright man may thereby form his opinion respecting the value to be attached to the whole document. It would, indeed, have been most fortunate for the Reporter if his signature had not been affixed to it at all (alluding to the name signed first in the Report); but, having done so, the document ought to have been kept concealed. In this case it might have been considered an honourable act of theirs, and we, the undersigned, should not have found it necessary to say a word against any one of the Reporters.

> XXX.—"Here the wants are set forth, which, if supplied, would materially improve the condition of the Jews in Palestine. They are twenty-two in number."

Here the authors of the Report enumerate twenty-two remedies for the improvement of the condition of our brethren in the Holy Land. The real remedies we have ourselves already enumerated and made known to you, Sir Moses, and the honourable Committee. "You, Gentlemen," we would say to the authors of the Report, "who came amongst us as clever, but uninvited physicians, are now making experiments on the patients by abundant bleedings, and satiate them with bitter herbs, which you mixed up with your remedies; you would have done well by retaining at least the efficient remedies which we proposed, together with those which you thought proper to add to our list.

"It is a cause of deep regret to us," we would further say to them, "that every one who reads your Report cannot but perceive therein a spirit of great hatred manifested against those who observe the Holy Law and fear God, which unfortunately has caused you to go out of the right path, and has led you into the crooked thorny road that encircles the blooming rose which, thank God, in our days breathes an aromatic fragrance. Ye only," we say, "went round about the heavenly garden outside, and had no eyes to see all that exists beyond the thorny fence. You did not perceive," we maintain, "the goodly vine shooting forth her branches, and the boughs thereof, which, like the mighty cedar, rejoice God and man! It was your intention, we moreover believe, to lower, in your Report, the honour of Zion, but you will never succeed in this respect; for thus the Eternal has vouchsafed—

כָּל כְּלִי יוּצַר עָלַיִךְ לֹא יִצְלָח וְכָל לָשׁוֹן תָּקוּם אִתָּךְ
לַמִּשְׁפָּט תַּרְשִׁיעִי זֹאת נַחֲלַת עַבְדֵי ה׳ וְצִדְקָתָם מֵאִתִּי נְאֻם ה׳

'No weapon that is formed against thee (Jerusalem) shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.'—Is. liv. 17."

We are ashamed to hear from the learned belonging to other nations their great surprise at such an act committed by one of our own brethren. "How strange," they, in deriding terms exclaim, "does it appear that these Reporters have banished from their hearts every feeling of nationality? How surprising it is," they say, "to find that they (the Reporters) had not even taken a lesson from the learned of other nations who visited the Holy Land! The latter, from pure attachment to the Holy Land, are glad to find something good to praise, and to make it known to the world, showing love to the people of God, and to speak of them in sevenfold praise; but ye," they observe, "have not acted like the good of other nations."

"Your Report," we (the writers of this letter) further say unto you, "has been printed in order to perpetuate its contents, but yet it will never prove a stumbling-block to the inhabitants of Jerusalem, as you thought. No; your Report will only remain a lasting remembrance of the wrong *you intended* to do. We tell you, when the Sun of Moses (Sir Moses Montefiore) will rise, the Sun of him, who, for the sake of Zion, will not hold his peace, will not rest, until the righteousness thereof go forth again as brightness, for he will never feel fatigued in his efforts thoroughly to investigate every matter in Jerusalem; then ye will be sorry for what you have done, by means of the statement you made in the Report, and you will then undoubtedly acknowledge the wrong you have done. You will say, 'we have sinned, and perverted the truth.' You will justify our proceedings, even forgive our having been compelled to speak against your sense of honour. You will say, 'You have judged rightly, in strict accordance with our Holy Law; for you were in duty bound to rescue the honour of Jerusalem and our Torah. The consideration of no person whatever could have induced you to act otherwise.' When thus you, the Authors of the Report," we say, "will repent, your hearts will be healed, and God will grant you His forgiveness."

Addressing ourselves again to you, Sir, we beg leave thus to beseech you, Sir Moses, our chief; you who have so often averted the disgrace which the enemies of the hosts of Israel intended to cast upon the nation, God having on all occasions crowned your efforts with success, so as to enable you to raise the glory of Israel. Our Heavenly Father, having brought you to this place when in an advanced age, which we pray may yet long continue, in an age when we could not even be justified in entertaining the hope of again seeing your countenance, there could have been, it appears to us, no other reason for the enjoyment of so extraordinary a privilege than the will that you should become instrumental in the rescue of the honour of Zion, the honour of thousands of the most worthy of our Brethren, who live there in a state of mourning for her departed glory—in the rescue of the honour of our Holy Law and those who devote themselves to the study thereof.

Rise then, Sir, lift yourself up, even as a young lion; walk about and see everything with your own eyes, make all the necessary enquiries, so as to be enabled to throw a clear light on each particular subject. By your enlightened judgment all the lovers of Zion, and all the friends of that which is regarded as holy unto Israel, will be guided.

Reiterating our heartfelt wishes, we say, "May this, your arrival in the City of Peace, be blest with peace; may you and your friends remain in the full enjoyment of peace; may all your acts in this City be illuminated by the light of Heaven." This is the fervent prayer of your devoted brethren, who bless, appreciate, and hold you in the highest estimation; the prayer of those who are delighted at the cheerful and happy appearance of your countenance.

MEYER AUERBACH,
Formerly Chief Rabbi of Kalisch, now Rosh Beth-Din of the several German Congregations in Jerusalem.

SAMUEL SALANT.

L.S. L.S.

A NARRATIVE

OF A

FORTY DAYS' SOJOURN IN THE HOLY LAND,

DEVOTED TO AN INVESTIGATION OF THE STATE OF SCHOOLS,
COLLEGES, AND CHARITABLE INSTITUTIONS.

GIVEN TO THE FRIENDS AND WELL-WISHERS OF ZION,

BY

SIR MOSES MONTEFIORE BART., F.R.S.,

ON HIS RETURN FROM HIS SEVENTH PILGRIMAGE
TO THE LAND OF PROMISE.

9 ELLUL, 5635. SEPTEMBER 9TH, 1875.

TO THE FRIENDS AND WELL-WISHERS OF ZION.

ALTHOUGH it had been, by the blessing of God, my good fortune to visit the Holy Land more frequently perhaps than many others among you, I still longed—partly from the great attachment I ever felt towards the Children of Zion, and partly from the daily increasing interest which people of all different denominations appear now, more than ever, to evince in the welfare of Jerusalem—to see that country again, and to salute once more the devout adherents to our religion in Israel's most worthy Communities.

For the realisation of this my ardent desire, an opportunity now presented itself to me by a correspondence which has taken place between me and the representatives of the Hebrew Congregations, and several well known and trustworthy persons in the Holy Land.

It was in the year 5634 A.M., on the 15th of Ab (29th July, 1874), consequent upon the great sufferings which our Brethren in Palestine had then to endure from scarcity of bread, and from want of means to procure it, that I addressed a letter to the above authorities, with a view of ascertaining from them whether any of their suggestions regarding the best mode of ameliorating the condition of our Brethren, either by agriculture or by mechanical work, within or without the house, or by some suitable business pursuits—if clearly and distinctly set forth to them—might not, under present circumstances be more favourably received by the well-wishers of Zion than in the years 5599-1839 and 5626-1866, when I also entreated them, as in the present instance, to assist me with their judicious counsel.

A short time elapsed, and I had the gratification of receiving replies from every one of those whom I had thought proper to address, containing full particulars on every subject of my enquiry.

With the intention of assisting the London Committee of Deputies of the British Jews in their endeavours to improve the condition of our brethren in the Holy Land, I presented those replies to the Palestine Committee of that Board, by whom they were subsequently published, together with the translation of my own letter, addressed to the Jewish Congregations in the Holy Land, on the 15th of Ab, 5634, for circulation among their members.

However satisfactory those letters may have been to me, and to all those who, like myself, had the opportunity of knowing the Holy Land, it came to my notice that there were still some persons who expressed great doubts regarding the correctness of all the statements made therein, and, being afraid lest such doubts might eventually, when spread among the Hebrew Communities, damp the ardour of those who appeared ready to offer a helping hand in the great object in view, I resolved, notwithstanding all the entreaties and remonstrances of dear relatives and esteemed friends, to proceed at once to Jerusalem, so as to enable me personally to confer with those who addressed me in the letter in question, as well as with others, whom I had not the opportunity of seeing during my former visits to the Holy Land.

I purpose in this my narrative of a forty days' sojourn in the Holy Land, simply to state what I have seen and what I have heard, and to accompany all important statements by documents emanating from the heads of the several Communities or other persons of undoubted veracity, and confirming in every respect the highly favourable opinion I hitherto entertained of our Brethren in Palestine.

As on all former occasions, when I had striven to contribute, by my feeble exertions, towards the promotion of any cause of humanity, so, now, on the present occasion, I deem it my pleasing duty to express my deep gratitude to Her Majesty's Government, especially to Lord Derby, Her Majesty's Secretary for Foreign Affairs, for having so promptly and graciously procured for me a Vizierial letter, and, in compliance with my request, furnished me with letters of introduction to Mr. Noel Moore, Her Majesty's Consul in Jerusalem, and to Vice-Admiral Sir James Drummond, the commander of Her Majesty's fleet stationed at Malta.

I am also desirous of stating how much I feel indebted to His Excellency Musurus Pasha, the Turkish Ambassador in London, for having favoured me with letters of introduction to His Excellency the Pasha of Jerusalem, and other authorities of the Turkish Government in the Holy Land; and that I am under special obligations to His Excellency, Count Schouwaloff, the Russian Ambassador at our Court, for having kindly favoured me with an introduction to the Consul General of His Imperial Majesty the Emperor of Russia, in Jerusalem; all of which were of great service to me.

It is also a source of high gratification to record here my warmest acknowledgments to the much-esteemed spiritual heads of our Congregations—the Rev. Dr. N. M. Adler and the Rev. Dr. B. Artom—who offered up in their respective Synagogues special prayers for the safety of my journey and the success of my self-imposed mission; likewise to the Ministers of several Metropolitan and Provincial Congregations, and to the Reverend Gentlemen in my own College and Synagogue at Ramsgate, who implored the God of our forefathers for my protection. Their prayers and blessings made me feel strong, and my heart became full of joy when I thought of the prospect of seeing again Jerusalem the Holy City.

Previous to my departure I had the happiness, on Monday night, the 12th Sivan, of completing a ספר תורה, Sepher Torah, the twenty-second written for me by the well-known Scribe, R. Zebi Hirsch Wlosin, of Wilna, which I immediately, in compliance with a request of the President of the Brighton Congregation, forwarded to him for the use of our Brethren in their new Synagogue; and on the following day, Tuesday, the 15th of June, after having offered up my prayers in the Mausoleum of her who, like a guardian-angel, so often sustained me on my journeys with her loving affection and judicious counsel, I left East Cliff about mid-day for Dover.

It was my intention to lose as little time as possible, and I was fully prepared to leave Dover, en route for Brindisi the next day, but a strong gale sprung up which detained us till Thursday, when, by the blessing of God, a calm sea and a blue sky made us enjoy one of the finest passages across the Channel.

The fine weather now, like the pillar of cloud during the day and the pillar of fire during the night in ancient times, accompanied us all along our journey, and, with a heart full of gratitude, I may say that during full three months, whether on land or on sea, the most delightful weather enhanced the pleasure of our journey.

By the advice of my medical attendant, I was only permitted to travel short stages, but I endeavoured, in all places at which I had to stop on the road, to communicate with the Jewish congregations, where such existed, with the view of ascertaining their intentions regarding Jerusalem.

We arrived at Paris the same day, and remained there till Sunday, when we proceeded, via Dijon, Macon and Aix-les-Bains, to Turin; which City we reached on the 24th. To recover from the fatigues of the journey, occasioned by the extremely hot and oppressive weather, we stayed in Turin till Sunday, the 27th, when we departed from thence to Venice, to await there the arrival of the steamer, which was to take us to Alexandria.

It was in the ancient Hebrew community of that place, where a subject closely connected with the interests of the Holy Land was first broached to me on my journey.

Signora F. C. S. Randegger-Friedenberg, a lady of considerable talent and devotion to the cause of Jerusalem, was here brought under my notice. She is the authoress of a book entitled Strenna Israelitica, in which she endeavours to arouse sympathy for our Brethren in the Land of Promise.

Signora Randegger-Friedenberg complained of her exertions being often met by many of her friends with derision. Nevertheless, I was assured by others, she would not cease addressing editors and representatives of Hebrew Communities in Italy on her favourite subject. She has an idea of establishing in the Holy Land a Female Agricultural School, at the annual outlay of 30,000 Austrian florins, to be raised by subscriptions. I would not express an opinion on the subject, but I promised to put her in communication with parties most interested in promoting industrial schemes, with a view of serving her purpose.

Having been informed of the arrival of Vice-Admiral the Hon. Sir James Drummond, I availed myself of the opportunity to present to him a letter of introduction, which, as stated before, I had the honour of receiving from Her Majesty's Government. The Admiral most kindly assured me of his willingness to do anything I might require for facilitating my journey; but made to me at the same time the observation, that news had reached him from Beyrout to the effect that the cholera had broken out at Damascus, and the spreading of that epidemic along the coast was greatly apprehended.

This unexpected news at first somewhat startled me, for I well knew the danger to which we should be exposed in a hot climate, in the most unhealthy season; but I soon recovered my former resolution. It appeared to me that I had a certain duty to perform—a duty owing to our Religion, to our beloved Brethren in the Holy Land; nothing therefore, I made up my mind, should prevent me proceeding on my journey. I communicated my resolution to the Admiral, who kindly expressed his hope for my safe return.

Returning to the hotel, I heard that the sad news of the cholera being in Syria, and the necessity of remaining in quarantine on leaving that country, had also reached my *compagnons de voyage*, and they all entreated me to give up the idea of going to the Holy Land, but I would not yield; indeed, with every persuasive word of theirs to make me return, my resolution became stronger and stronger to proceed.

Thursday evening, July 1st, being the eve of the anniversary of the opening of my Synagogue in Ramsgate, and the laying of the foundation stone of the college—ישיבת אהל משה ויהודית, “Yesheebat Ohel Moshé ve-Yehoodit,” erected to the memory of my lamented wife, I proceeded to the Synagogue; there we recited the Psalms we usually read in our own Synagogue and College, at the conclusion of which Dr. Loewe offered up an especial prayer for the occasion.

I recall with great pleasure the cordial welcome I received from my worthy co-religionists and their excellent Chief Rabbi, Signor Abramo Lattes; also from his son, Signor Moses Lattes, who presented me with a copy of his work entitled “De Vita et Scriptis Eliæ Kapsali,” and from Signor Rabbino Porto.

It was impossible to admit all the Congregations into the Synagogue, but a great number of its worthy members filled the whole square around the sacred edifice and the adjoining streets.

On my leaving the Synagogue, an extremely well trained and efficient choir, stationed along the street I had to pass, sang most melodiously the prayer of the Congregation for my safe journey, and as I stepped into the gondola, the salutations and sincere wishes of a large concourse of people accompanied me for some distance.

I must not omit mentioning here a pleasing incident, which made me remember the large-hearted benevolence of our ancestors in the Bevis Marks Synagogue extended even to their Brethren in remote countries.

Signor Soave, the efficient Professor of a school belonging to the Spanish Congregation in Venice, having recently been engaged by the Representatives of the Spanish Synagogue to search for some ancient Hebrew, Portuguese, and Spanish documents in their archives, happened to find among them a letter addressed to the Treasurer of an Association known by the name קוּפַּת פִּדְיוֹן שְׁבוּיִם "Caisse for the Redemption of Captives," by the Portuguese Congregation, London, bearing the date of Iyar the 1st, 5465, May, 1705, in which the Gabai Mosse de Medina, in the name of the Máhámad מעמד, makes a remittance of 60 ducados de banco towards the assistance or redemption of three Hebrew slaves brought to Venice in a Maltese vessel. The Congregation complaining of having to maintain more poor than any other Káhál, never asking, they say, any other persons to assist them, so as to make the burden lighter unto them, nevertheless forward the above contribution.

The sympathy which Hebrew Communities have at all times evinced towards their suffering brethren has always been proverbial; it is one of the noblest traits in the character of Israel, and we have every reason to hope that our Communities will continue to retain that characteristic, especially when it concerns the aid of those who sacrifice all their worldly interest to the service of God and the glorification of our holy Religion.

On Friday, the 2nd July, ערב ראש חדש תמוז we went on board the "Geelong," and after a delightful sail of six days, touching at Ancona and Brindisi, we reached Alexandria on Thursday, the 8th. By the special kindness of the Captain, I was permitted to remain on board till the steamer, which was to take us to Jaffa, was ready to leave the port. This proved a very great comfort, as I experience great difficulty in descending and ascending from one ship to another. He arranged to bring his own steamer as near as possible, so as to enable me to go on board the Jaffa steamer without difficulty. The Rev. the Háhám Báshi, and the Representatives of the several Congregations, kindly came on board to welcome my arrival, and entreated me to visit their Community. I would gladly have acceded to their wish, had my strength allowed me to do so, but the heat of the weather was almost overpowering, and I dared not venture to go on shore. They then tendered me their good wishes for the continuation of my journey, but whilst doing so, could not conceal their apprehensions that, in consequence of the spread of the cholera along the coast of Syria, the steamer, possibly, they said, would not enter the Port of Jaffa at all. Kind as their intentions were to dissuade me from going any further, I repeated to them the resolution I had taken, adding that should the steamer not enter Jaffa, I would proceed to Beyrout, or find my way to Khaifa.

It is pleasing to me to have here an opportunity of stating how much I feel indebted to Messrs. Kataui Bey, Baron

Manasseh and Sons, Messrs. Abraham Piha and Pariente. for the extreme kindness and attention they have shewn to me during my short stay in the harbour; assisting my friends Dr. Loewe and Ed. Aikin, Esquire, who landed at Alexandria, to make the necessary arrangements for our journey, and forwarding for me some cases to Jaffa. It was a source of great pleasure to me to hear from those gentlemen of the high position which several of our co-religionists in Egypt occupy, and of the gracious and considerate manner in which His Highness the Khedive treats the Community. I was equally delighted with the description Dr. Loewe gave me of the magnificent Synagogue built at the sole expense of Baron Manasseh, the head of the firm of "Messrs. Manasseh and Sons."

It was with regret we bade good-bye to the excellent Captain Fraser and the officers of the "Geelong;" every one of them showed us the utmost kindness and attention. Long continued cheers from all on board, conveying the heartfelt wishes for a prosperous voyage, followed me as I left the vessel.

Friday, the 9th of July, we embarked on board the "Ettore," an Austrian steamer. The Háhám Báshi, and the Representatives of the Community, again came to see me previous to my departure, beseeching me to visit their Congregation on my return from the Holy Land. Not anticipating a rigorous quarantine, I flattered myself with the hope of being able to see our brethren and their institutions at Alexandria, and I consequently promised them to comply with their request, but, unfortunately, as I shall have afterwards occasion more particularly to state, my wishes have, in this instance, not been realised.

As we were steaming out of the harbour, my spirits became buoyant in the extreme. God granted me His special blessing to find myself again on the road to Jerusalem; the sea was calm as a lake, not a ripple to be seen on its glowing mirror; the accommodation on board the ship, the readiness of the Austrian Captain and his officers to make every arrangement for our comfort, all contributed to make me utter heartfelt thanks to Him, who thus guided me under the wings of His Heavenly protection.

I now examined my papers referring to the work I purposed to do in the Holy Land, and I addressed my formula of statistical accounts to the authorities of those communities who had not been furnished with the same, requesting them to give me all particulars in the form I pointed out, so as to have them ready on my arrival in the Holy Land. I also wrote to a number of Gentlemen, whose views on all important subjects I was anxious to ascertain. With this and similar other occupations the time passed, and the declining sun reminded me of the approaching Sabbath.

That day has always been a particular object of delight to me. By the kindness and civility of the people on board, I was never interrupted in any way in the performance of my religious duties.

Every Friday, as the Sabbath was about setting in, I could light my Sabbath-lamp, which I always carried with me, and I often had the gratification of seeing the seven lights (emblems of the six days of creation, and the seventh day of rest) burn as late as midnight, undisturbed by the motion of the vessel, even when going at the rate of ten to eleven knots an hour.

We recited our prayers and "kidoosh," קידוש, the blessings of which were responded to by the sincere "Amen" of those who joined me in prayer, and enjoyed our Sabbath meal.

On the Sabbath morning I had always the satisfaction of hearing, after the usual prayer, one of our Commentaries on the portion of the week expounded to me by Dr. Loewe, and the rest of the day passed in pleasing conversation on all that concerns our Brethren in the Holy Land.

On board of the "Ettore," that happiness became greatly enhanced by the contemplation of the short distance which now only separated me from the hallowed goal I had in view.

Early in the morning (Sabbath, July the 10th) we perceived an arm constructed of large square stones, stretching out a long way into the sea, marking the road leading to the harbour. The raging storms, however, which often blow in this part, do not leave even those large masses of stone in the place in which they were intended to remain, and many of them are thrown about in all directions, so that the entrance to Port Said can only be effected by great care on the part of the Pilot.

By the skill of our captain, and the blessing of God, we entered safely into the harbour, and soon cast anchor, there to remain for eight hours.

The traveller may now imagine himself standing as it were between two stupendous gates, arched over by the curves of a blue heaven, opening their majestic portals in two opposite directions. The one, represented by the Suez

Canal, to enter the lands of India, Japan, and China; the other represented by the Mediterranean port, to enter the sea which leads him to the continents of Europe and the Western hemisphere.

It is a glorious sight to behold two large steamers of immense power, the one laden with, who can tell how valuable a cargo on board, gliding out of the Suez Canel with majestic grandeur, and the other with equal splendour just enter, laden, not with a cargo of gold, but with a freight of human beings, full of intellect, enterprise, and invention, intended, as a return for the gold, to enlighten and benefit the dark and ignorant races in the East. And whilst this majestic movement engaged our attention, a number of small steamers, like living creatures, moved along in all directions to cleanse the roadstead from sand or other obstacles which might dangerously intercept the course of larger vessels; the noise produced by these little engines leaving an impression on the ear almost as if they were intended to enliven the stillness of the place.

But my object is not to give here a description of Port Said as a place of great importance to the European merchant. I am desirous of pointing out its importance to the cultivator of land, or general trader, in the Holy Land, in the vicinity of Jaffa. The passengers from Europe to India, or from India to Europe, generally avail themselves of the opportunity to go on shore after a long and fatiguing journey, and are gladly willing to pay a high price for a basket of strawberries, pears, or apples, bunches of grapes, and vegetables. The stewards of any of those large steamers pay a high price, I was told, for fruit of the above description.

Should it ever be in the power of the well-wishers of

Zion to send a European gardener to the land they may happen to own in Jaffa, they would surely find a good market in Port Said.

While on board of the "Ettore," I had the advantage of making the acquaintance of Mr. Julius Loytved, the Danish consul at Beyrout, a gentleman who takes a great interest in the colonies established by the Würtemberg people in Khaifa and Jaffa. He gave me a description of what they have already accomplished—the numerous houses they have built, and the land which they have so successfully cultivated. I promised to inspect their houses and fields, as far as practicable, when in Jaffa, with a view of comparing their capabilities with those of our own brethren. He also favoured me with all the particulars regarding the British Syrian Schools, established in twenty-two different places in Syria, at the cost of £2,372 7s. 5d. per annum, comprising the payment of teachers, pupil-teachers, Bible-women, wages, board, books, clothing, furniture, rent, travelling, postage, sundries, and building repairs.

Hearing from that gentleman how liberally all the institutions for social improvement in Syria are supported by the English people, it struck me, if the well-wishers of Zion were to become acquainted with the zeal and liberality which other nations manifest towards the improvement of the condition of the people in Syria, they might be moved thereby, and might well exclaim "Are we to stand in the background, neglecting our Talmud Torah schools, colleges, and benevolent institutions in the Holy Land, while the adherents to other creeds are actively bestirring themselves to make every possible sacrifice for the cause they advocate!"

Port Said, I regret to say, according to a statement made to me by two Sœurs de Charité, one an Italian and the other a Prussian, harbours several individuals whose characters will not bear investigation. They assured me they had witnessed, during a stay of nearly seven years which they made in that place, many an outrage on Society. I hope those of our brethren, who happen to have taken up their abode in that place, may never act in a manner to bring upon themselves the reproach of any of their fellowbeings, but, on the contrary, will always strive to make the name of Israel an appellation of the highest distinction.

We were here detained, in consequence of the large quantity of cargo to be taken on board, longer than it was originally the intention of the captain, and it was nearly 11 o'clock when the order was given to weigh anchor.

Myriads of celestial luminaries, each of them as large and bright almost as any of the radiant planets in the western horizon, were now emitting their silvery rays of light in the spangled canopy over us. Sure and steady our ship steered towards the coast of the land so dearly beloved, summoning all to sleep, but few of the passengers retired that night. Every one of them appeared to be in meditation. It was silent all around us—silent, so that the palpitation of the heart might almost be heard. It was, as if everyone had the words on his lips, "Ah, when will our eyes be gladdened by the first glance of the Holy Land? When shall we be able to set foot on the spot which was the long wished for goal of our meditations!" Such were that night the feelings of every Gentile passenger on board. And what other thoughts, I ask, could have engrossed the mind of an Israelite? The words of R. Yehooda Halevi, which he uttered when entering the gates of Jerusalem, now came into my mind:—

יִשְׁנֶה וְיַחֲלוֹף כְּלִיל כָּל מַמְלְכוֹת הָאֱלִיל חָסְנֵךְ לְעוֹלָם
לְדוֹר וָדוֹר נְזִירַיִךְ אִוֵּךְ לְמוֹשָׁב אֱלֹהַיִךְ אַשְׁרֵי מְחַכֶּה
וְיַגִּיעַ וְיִרְאֶה עֲלוֹת אוֹרֵךְ :

"The kingdoms of idolatry will all change and disappear; thy glory alone, O Zion, will last for ever; for the Eternal has chosen thee for His abode. Happy the man who is now waiting in confiding hope to behold the rising glory of Thy light."

"Praise be to God," I exclaimed, "who bestoweth gracious favours on the undeserving, for on me He bestoweth all good."

The Captain suggested that I should remain on board until towards the evening, when the sea would be more calm and safer for disembarkation, adding that he himself would take me on shore, and I cheerfully availed myself of his kindness.

At 4 o'clock P.M. Her Britannic Majesty's Vice-Consul at Jaffa, Signor Amzalak, accompanied by his son, two Káwásses, with their official bâtons and several attendants, approached our ship. I noticed in his boat some of the persons who had been in my service during my former visits to Jerusalem.

The Consul, coming on board, requested me to go on shore with him, stating, as an inducement, that he had with him eight of the best sailors in Jaffa; but, having previously arranged to accept the invitation of the Captain, I was obliged to decline his kind offer.

It was a source of high gratification to me to see one of my brethren, a native of the Holy Land, fill so high and honourable an office. I knew his father well; he was one of the most worthy and charitable of our brethren in Jerusalem, and I was now much pleased to have the opportunity of evincing my regard to his son, whose abilities and high character had been so honourably acknowledged by the consular functions entrusted to him. Though I always feel great reluctance to cause inconvenience to my friends, especially in the East, I could not, in the present instance, withstand the pressing invitation of the Consul to accept his hospitality. He then left me to attend the necessary arrangements for conveying me to his house outside the town.

I may here be permitted to remark, that in giving these, and, as I proceed, other particulars in connection with all my movements in the Holy Land, my object is not to satisfy any selfish feeling; I desire only to convey to the friends of Zion an idea of the kindness and attention, which our brethren are ever ready to bestow on their well-wishers, and the great encouragement the Turkish Government is always prepared to offer to those, who in reality seek to promote the interest of Jerusalem.

According to our previous arrangements we disembarked just before sunset; the boat was brought quite close to a most convenient scala, which had been expressly constructed for the Emperor of Austria, when he visited the Holy Land. A detachment of soldiers drawn up in two lines, commanded by the Káimekám, presented arms. Deputations from the several Congregations in Jerusalem, Jaffa, and Hebron bid me welcome, and tendered me their congratulations on my safe arrival; and a large concourse of people almost overwhelmed me with their salutations.

After addressing a few words of grateful acknowledgment to the Káimekám and the Kádi, and the Deputies of the several Congregations, I stepped into a chair, which, by the kindness and judicious arrangement of the Vice-Consul, stood in readiness for me, and was thus carried amidst hundreds of followers to the outskirts of the town. There I quitted the chair and entered a comfortable European carriage, which conveyed me first to visit the tomb of my much lamented friend, Dr. Hodgkin, then to Signor Amzalak's country house, situated on the high road to Jerusalem.

To those who have never been in the Holy Land, and entertain perhaps now an idea of proceeding thither, it may not be uninteresting to know what kind of house my host placed at my disposal. Possibly, should the latter become informed of their intentions, he might favour them with all those comforts, which it was my good fortune to be permitted to enjoy, whilst under his hospitable roof.

It was a good commodious house, situate in the centre of a large garden, having a beautiful lofty hall, used as a reception-room, in the centre, two spacious bedrooms on the left, and a similar number of rooms on the right. A flight of stairs led to the roof of the whole building, whence a beautiful view could be obtained of the surrounding garden and the sea. In front of the house four tents, ornamented in Oriental style, were placed for the accommodation of our party.

It must have been about 7 o'clock in the evening when we arrived. The lady of the house (a daughter of one of the former Háhámim of Hebron), surrounded by a most amiable young family, and some friends of the house, gave us a friendly welcome. A refreshing beverage, consisting of a mixture of almond and rose water, was handed round, and ten minutes afterwards, a dinner was served in the best European style. An almost endless variety of dishes, partly Syrian and partly French, handed around by waiters speaking French, Italian, Spanish, German, and Arabic, dressed in French style, would have made us almost forget we were in the Holy Land, had we not been every now and then reminded, either by the overpowering heat or the bite of an intruding mosquito, that, notwithstanding all the European luxuries, we were still in the East.

The same evening I received a number of deputations, bringing me letters of welcome and congratulation from Jerusalem.

The letter from the Representatives of the Holy City was a cause of special delight to me; I could not help reading it over three or four times. The assurance of perfect peace and unity among the several Congregations, repeatedly given therein, and testified by everyone of the Representatives, is one of the greatest blessings I thought man could pray for. I counted not less than twenty-four signatures. For the information of those who may not have had an opportunity of ascertaining their names, I will give them here in full:—

Rev. Abraham Askenasi, Háhám Báshi of the Sephardîim Congregation.
Rev. Moses Viniste, Pakid or Treasurer.
Mr. Joseph Moshé Valero, Gabbai of the Sephardîim Poor.
Rev. Raphael Meyer Fanidjil, President of the Committee of the Sephardîim Congregation.
Rev. Haim Nissim Baruch, Member of the Committee.
Rev. David Bar Shimeon, Háhám of the Morocco Congregation.

Rev. Meyer Auerbach, formerly Chief Rabbi of Kalisch, now Rosh Beth-Din of the Ashkenázim Perooshim Congregation.
Rev. Samuel Salant, of the Synagogue Beth Yáăcob.
Rev. Jacob Jehuda Leb Lewe, of the Warsaw Congregation.
Rev. Abraham Eisenstein, of the Wilno Congregation.
Rev. Meyer Manikscht, of the Samot Congregation.
Rev. Isaac Jaffa Midaraya, of the Samot Congregation.
Rev. Moses Graf, of Minsk, of the Minsk Congregation,
Rev. Jochanan Hirsch Schlank, of the "Hod," *i.e.*, Holland and Deutschland Congregation.
Rev. Meyer Luziner, of Minsk.
Rev. Moses Eliezer Dan Beharalbag, of the Reussen Congregation.
Rev. Abraham Gutmann, of the Hungary Congregation.
Rev. Seeb Wolf Wolfinsohn.
Rev. Yitzchak Zebi Halevi, of the Suvalki Congregation.
Mr. Nissan Bák Halevi, of the Volhynian Congregation.
Mr. F. Friedmann.
Mr. I. H Marcus, of the "Hod" Congregation.
Mr. Abraham Minahawas, of the Khábád Congregation.
Mr. Ahron Lipkin.

Messengers were now despatched to ascertain the proposed halting places on the road from Jaffa to Jerusalem, as my state of health would not allow me to make the journey in one day; also to ascertain from those who had kindly undertaken to take a house for me, how far they had succeeded in securing one in the City, situate in some healthy neighbourhood, not far from the Jaffa Gate.

My work at Jaffa was confined, after having procured statistical accounts from the Congregation, to seeing the Estate known by the name of Biárá, which was bought in the year 5615-1855, for the promotion of agriculture among our brethren, and to visiting the tomb of my much-lamented friend, the late Dr. Hodgkin; and I thought, after a stay of two days, I should be able to resume my journey—but there were some difficulties about the house in Jerusalem, and great inconveniences regarding the proposal of encamping in tents—to start Tuesday at 7 p.m. for Ramlah, there to pitch our tents at Birkat El-djamoos; Wednesday at Báb-el-Wád; Thursday at Colonia; and Friday morning to enter Jerusalem. These, together with the previous fatigues, from which I naturally felt the necessity of seeking to recover, made me resolve to stay, as I then thought, a day longer.

I retired that night rather late, but I felt extremely happy, and prayed to God with a heart overflowing with gratitude.

Monday, 13th July.—Though I felt in the morning somewhat indisposed, I still would not allow myself to lose the opportunity of seeing some more deputations, who arrived from various parts, and gathering from them as much information as possible.

Most of them were impressed with the idea that I came for the purpose of purchasing land, farms or dwelling-houses. I will repeat here some of their statements, so as to give an idea of the present price of land, and other considerations regarding the objects in view.

N. N. sold some land, outside the walls of Jerusalem, situate near the property of A. B., opposite the field belonging to C. D., of which E. F. bought a portion, of 5,000 yards (known by the term אמות הבנין, "the builder's yard"), 100 yards in length and 50 yards in breadth, paying for each yard five groosh (Turkish piastres), 25,000 piastres, equal to £207. The remainder of that property has been sold to a company, intending to build thereon fifty houses.

Near the property belonging to G. H., in the same locality, there is some land measuring 19,000 yards; length 160 yards, breadth 125 yards, containing 70 olive trees, 500 vines; also three small rooms, and one cistern, depth 10 yards, length 16 yards, breadth 12 yards; has been offered at the price of £1,600—not less than eight or nine different fields, excellent situation, some with houses and cisterns, some without, have been recommended. Plans and full measurements have been procured, and all particulars fully given.

Dwelling houses in Jerusalem producing an annual rent of £205 have been offered at a price of £12,000. A whole village has been pointed out to me, which might be bought at a moderate price.* All of those who reported to me on this subject stated, that there would be no difficulty whatever to secure as much land as might be required either for cultivation or building purposes.

The same day, the Governor and the Kádi honoured me with their visits—both of them, in the spirit which actuates the Turkish Government, assuring me of their readiness to render every possible assistance to encourage agriculture, as well as any other industrial scheme, for the promotion of the welfare of the people in the Holy Land. Jaffa, the Governor observed, has much improved; the walls of the town have been razed to the ground, and the stones and other building materials thereof are used for the construction of shops and houses along the street; "in shá Allah," nothing shall stop our progress.

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* See Appendix, Lit. A.

The French and American Consuls also favoured me with their visits. Speaking on subjects referring to the improvements which have already taken place in the country, and which are now about being introduced, it was stated that the road from Jaffa to Jerusalem, though being laid out by clever engineers, and so constructed as to make the journey not over fatiguing, cannot yet be pronounced equal to any of our English roads, on account of the great number of stones encumbering the roads and impeding the easy progress of a carriage. The harbour of Jaffa, which would be materially improved by the construction of a breakwater, and apparently only requires the removal of three or four rocks to secure a safe landing, is still allowed to remain in the same state in which it has been, to the great disadvantage of the place, for many hundred years past. Nevertheless, all my visitors entertained the hope, that we are not far from the time when these evils will be remedied, and anticipated a happy future. At present, a carriage, that is, a char-à-bancs, with a suitable awning, to accommodate five persons besides the driver, might be procured at a price of 100 francs (£4), and 20 francs a-day to the driver, when detained on the road. There are two companies who established a regular kind of Omnibus between Jaffa and Jerusalem, by which people are enabled to travel at a very moderate fare.

It is generally admitted that the time will come when direct communications by rail between Jaffa and Port Said will be made, and the produce of the land will then find a good market, as has been stated here before.

After a good day's useful work, we sat down to an excellent dinner, and were subsequently entertained by some music and singing.

In noticing the pleasing manners and abilities of the children of our host, who, in addition to their knowledge of the French, English, Spanish, and Arabic languages, also played the piano and sang, I could not help thinking, that with the increasing taste for European accomplishments here in Jaffa, which, on account of its being so near to Jerusalem, might almost be called "the gate of the Holy City," however pleasing and entertaining it may be, a great struggle might possibly in some future day arise, even in Jerusalem, between the Progressist party—those who did not come to the Holy Land from religious motives, but from reasons connected with special circumstances—and the strictly Conservative party, whose sole object in coming to Jerusalem was the preservation of their Religion. I am, moreover, under the impression of having already noticed, even during my short stay at Jaffa, some indications to that effect. The lovers of Zion must then exercise a full and sound judgment regarding this subject, when the question of education is brought before them. My humble opinion is, and I believe all of you will agree with me, when the daughters of Jerusalem have acquired the knowlege of Writing, Reading, and Arithmetic; when they understand the language of the country, and one or two European languages, in addition to their knowledge of the Hebrew language, their prayers and Sacred Scriptures, as well as of necessary needlework, and the management of household affairs, they have completed their education; any branch of study beyond that would not tend to the promotion of their real welfare in the Holy City.

To prevent the possibility of preparing for my reception at the Biárá, I requested Dr. Loewe to go there the next morning at an early hour, and report to me the state in which he found it.

When the Biárá was bought, in the year 5615—1855, there were not less than 1,407 trees, of which

721	were bearing	Oranges.	11	were bearing	Dates.
129	„ „	Sweet Lemons.	6	„ „	Apricots.
60	„ „	Lemons.	9	„ „	Mulberries.
24	„ „	Citrons.	13	„ „	Pears.
279	„ „	Pomegranates.	6	„ „	Figs.
42	„ „	Apples.	2	„ „	Bananas.
29	„ „	Peaches.	12		Wild Trees
41	„ „	Almonds.	23		Vines.

and I was rather anxious to know how many we have now in the garden. I also begged of him to visit the Würtemberg Estate, which is only a very short distance from the Biárá.

Accordingly, he started on Tuesday (the 14th of July), at six o'clock in the morning, for the Biárá, inspected the houses, the garden, and the adjoining field, examined the well and cistern, made a rough sketch of the estate, went to Saroona to inspect some of the houses and fields, and returned in the afternoon with a most satisfactory report.

From statements reported in England, I expected not to find a single tree in the garden, the houses in ruin, and the cistern and water-wheel destroyed; but I was now fortunately able to convince myself that such was not the case. It was arranged that I should proceed the next day (Wednesday) to the Biárá, accompanied by the English Vice-Consul, and every one of my own party, so as to be enabled to have a complete inspection of the place.

Towards the evening messengers arrived from Jerusalem with letters referring to the house which had been taken for me at the rental of 82 Napoleons a month, including the charges for tents, etc.

The idea of encamping on the road to Jerusalem three or four nights was given up, and we decided to leave Jaffa on Thursday afternoon, for Ramlah.

Wednesday morning I received letters referring to the offer of landed property, also estimates of expenses for the building of a stone wall, cemented with chalk, around a certain number of fields, showing that the cost would be twelve or thirteen Turkish piastres per pick پیك (three square feet), and after having signed a number of letters relating to statistical accounts, I went to see again the tomb of my much-lamented friend, Dr. Hodgkin, and arranged that, for the better preservation of the ground, a suitable railing should be made round the monument. It was a melancholy occasion, and made me remember all those virtues by which the departed was so pre-eminently distinguished during his life.

We subsequently directed our course towards the Biárá, which we reached after half-an-hour's ride. Signor Jacob ibn Simool, the Superintendent, and Mr. Samkhoon, agriculturist, together with his wife and children, awaited there our arrival. Our party, consisting of more than ten or twelve persons, dispersed themselves all over the Estate, entered every one of the rooms, stables, etc., counted a number of trees, certainly not less than 900, rode all round the boundaries, and had the gratification of ascertaining that the statements which had been made by some travellers regarding that estate were incorrect. There was no indication of neglect visible in any part of it. The roof in one of the upper rooms was damaged by rain, and may be repaired according to an estimate given by the carpenter, Mordecai Cohen, at an outlay of 7½ Napoleons. As a pleasing memento of the Biárá, I made several of my party cut off slips from each of the different kinds of trees on the land, to take home with me to London.

All that the Estate requires is a much larger amount of money than has been hitherto expended, moreover to secure the services of an English or French gardener; to build a more suitable dwelling-house, to introduce a number of European vegetables and fruit trees for the market of Port Said, and to have the necessary number of mules for turning the wheel to fill the large tank with water.

I expressed my satisfaction to Messrs. Jacob ibn Simool and Samkhoon, and promised to make known their conscientious attention to the work entrusted to their care. I here gladly take the opportunity of stating that Mr. Jacob ibn Simool is considered one of the most benevolent members of the Community in Jaffa, who would never hesitate to make any sacrifice to serve the cause of charity.

It was a late hour when we returned home, and I felt much fatigued from the great heat of the day. Finding that it would be almost impossible for me to leave Jaffa on Thursday, I gave orders to send messengers to Ramlah and Bab-el-Wád, the places where I intended to sleep and spend the Sabbath, informing them of my intentions.

Thursday morning I was unable to leave my chamber at the usual hour in the morning, but I would not lose a day's work, so I signed a number of letters and received a deputation from Hebron, consisting of two gentlemen, representing the German and Portuguese Communities, whom I had the pleasure of knowing thirty years ago. Both appeared to me to be in an excellent state of health. I mention this little incident, for the reason I shall have afterwards to state, that most people whom I had the happiness of seeing in the Holy Land, even those of an advanced age, appeared to me looking well.

Friday morning (17th July) I conferred with Mr. Samkhoon regarding the estimate for repairing the roof of one of the rooms in the Biárá, and other improvements on the Estate. He suggested having a steam-engine to bring up the water for the irrigation of the garden and the adjoining field, so as to save the expenses to be incurred by keeping four mules. This, however, appeared to me impracticable, on account of there being some difficulty in finding a person in Jaffa who would undertake repairing it when out of order, and on account of the cost of fuel. His representation of the necessity to appeal to the Governor of Jerusalem for the purpose of inducing His Excellency to enforce payment from a thief who had stolen two camels from the Estate, and had only been liberated from prison by the guarantee of a person at Gaza to pay the amount of the theft, I did not deem proper to entertain, relying entirely on the justice of the Turkish Government, who, I felt assured, would not suffer any injustice to be done in administering the law of the country. I advised him therefore to wait a little longer before taking any further steps.

I then received a Deputation from the Yesheebat Etz Kháyim, an institution for the promotion of the study of the Holy Law in Jerusalem, who invited me to attend an examination of the pupils, which I cheerfully acceded to.

The hour of preparing for the Sabbath drew nigh, and I had the satisfaction, notwithstanding the delay in my journey, which I so much regretted, to be permitted anticipating some good result from the information I gathered during the week. I now entertained the hope of being able to leave Jaffa next Sunday.

On leaving my chamber this afternoon, just before the Minkha prayers were offered up, to light the Sabbath lamp, I met with a little accident, by which I hurt my knee, and was the next morning obliged, in conformity with strict orders from my Medical Attendant, to remain confined to my room. I suppressed at the time the pain I felt, and when the Minyán arrived for the Sabbath prayers, a ray of joy entered my heart, which became greatly enhanced by the reflection that God had permitted me again to celebrate that hallowed day in the Land of Promise. I sang the Sabbath hymns with more fervour than ever, and was delighted beyond description with the pleasing countenances I met, when the customary salutations of שבת שלום” “ומברך* was offered to me by the members of our little Community.

Our Sabbath table was pleasingly graced by the youthful and amiable family of our esteemed host, the English Vice-Consul, and, though far away from our dear relatives and friends in England, we did not omit to remember them by drinking to their health. There was, however, something, intended, no doubt, for some good reason, to mar, for the moment, the feeling of my contentment. The pain caused by the accident became most acute, and it was with very great difficulty that I could return to my chamber.

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[*] “A peaceful and blessed Sabbath.”

Sabbath morning, though under great pain, I desired to have the door of my chamber quite open, so as to enable me to hear the prayers recited by our Minyán, and see every one of the Gentlemen present. I noticed five youths, neatly dressed, apparently belonging to some Institution. On my enquiry, I was told they belonged to the Mikweh Israel, under the direction of Mr. Schámásch. Having previously received a pressing invitation from that Gentleman to visit the place, I sent word to him that I would come to see the Mikweh Israel as soon as I should be able to do so.

Sunday (July 19).—Having passed a restless night, I was prevented receiving this morning, at an early hour, a Deputation from Khaifa, who purposely came to Jaffa to present personally the Statistical accounts referring to their Community which I had requested them, in a special letter, to prepare for me. Nor could I see a Deputation from the same place, who prayed for Agricultural work, and two Gentlemen from Hebron, who had been entrusted by their Congregation with some important letters for me.

Towards the afternoon, however, I felt a little less pain, and I invited the Khaifa Deputation to enter my chamber. I examined the valuable documents they presented to me, and there was every reason to be satisfied with the work they brought to me.

Those Gentlemen described the state of their Congregation as being in every respect satisfactory. They have four Synagogues and several charitable institutions, maintain their own poor, and do not partake of any share of charitable contributions from abroad. They showed me a letter containing an agreement which they made with the

Congregation at Safed, referring to the arrival of Russian, Austrian, and Dutch Israelites in their harbour, with the intention of settling in the holy city of Safed or Tiberias, the Khaifa harbour being a very safe place for landing, for which reason many pilgrims prefer Khaifa to Jaffa. I was induced to enquire whether the Deputies knew of any persons residing in their town, who had left their respective countries originally for the purpose of avoiding military service, and to partake of those charitable gifts which, it is said, are so abundantly offered to them from our European Brethren. The Deputies felt most indignant at the idea, and said: "We never heard of such persons landing at Khaifa, nor do we partake of any charitable contributions from abroad." When those gentlemen, on their return from Jaffa, reported to their Congregation the substance of my enquiries, the Elders addressed a letter to me, of which the following is a short abstract:—

"We beg leave to inform you that we all live here, thank God, in perfect peace and unity; all of us conjointly listen to the voice of our spiritual guides. We all consider it our utmost duty to observe the laws of God, and there is no schism whatever in our Community. With regard to your enquiry respecting soldiers, who, it was said, were in the habit of coming to our place to settle among us with a view of being maintained by the communal charities, allow us, Sir, to assure you, that there have never come such persons to our place; any report having been made to that effect has no foundation in truth. As for ourselves, we are all, thank God, maintaining our families by the work of our hands; none of us partake of any charitable gift, except the orphan and the widow, and even these are supported by our own charitable institutions, not by any charity coming from abroad."

The original letter is written in Hebrew, signed by ten prominent members of the Congregation, and accompanied by a French translation bearing the signatures of the French and Netherland Vice-Consuls at Khaifa, attesting to the truth of the contents of the letter and the correctness of the signatures.*

To Messrs. Moses Joseph Rosenzweig and Abraham Joseph Morgenstern, of the German Congregation of Khaifa, who anxiously enquired regarding the Agricultural scheme, I pointed out the present result of investigations made in the matter, expressing the hope of a speedy realisation of their wishes, should the large amount required for such enterprise be secured.

I now invited the Deputies from Hebron to enter to confer with them on the subject of their visit. They presented me some important letters from the Community, referring to the purchase of most suitable land, and pointed out several ways and means by which great service might be rendered to their Community. I always had the highest regard for our Brethren in Hebron, and it afforded me pleasure to assure them that I would endeavour to make the subject of their communications known to the friends of Zion.

Monday, July 20th, I felt, by the mercy of God, a little better, but was still not in a state to be able to leave my bed. I then continued, like the day before, to see Deputations in my chamber. Communications were again made to me in reference to some distressing occurrence in Tiberias, of which I had already been informed when in England. I then communicated by telegram to Her Britannic Majesty's Consul-General of Syria, who conferred upon me so many obligations, by lending me, in every cause of justice and humanity, his powerful aid to assist our Brethren, and I entertained the hope that all was peaceably settled. At the suggestion of the parties who addressed me, I instituted some more enquiries, and promised to take some further steps in this unfortunate matter.

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* See Appendix, Lit. B.

Messrs. Jacob ibn Simool and Samkhoon called upon me to have some further instructions regarding the Biárá. I repeated to both the assurance of my satisfaction with their honest work, and promised to communicate to them on my return to London. Mr. Jacob ibn Simool, whom I may call the father of the poor in Jaffa, called my attention to several deserving cases of distress in the Community, to which I observed, "Why do the parties in question not work?" My object in putting this question, I said, is not because I for myself ever doubted their industrious habits, but to find the opportunity of convincing others of the truth of my assertion; there are some persons who consider the Jews in the Holy Land an idle set of people, preferring the bread of idleness to that of industry.

On hearing this he almost burst into tears, fully denying the truth of such accusation. "Well," I remarked, "supposing I would offer a trifle, say a sixpence or a shilling, to any poor man to go out into our Biárá and fill there the large cistern, which according to Mr. Aikin's calculation, would take fifty-eight hours to fill, would any of them do it?" "Ah!" replied he, "there would be fifty who, without a moment's hesitation, would proceed at once to do the work." I took him at his word, and said, "Well, let it be done to-day." It was about mid-day when this conversation took place. Messrs. Simool and Samkhoon went to town, and I requested Dr. Loewe, Mr. Aikin, and everyone of those who were with me, to proceed in the afternoon to the Biárá.

On their arrival they found the courtyard adjoining the water-wheel almost crowded by a number of poor, not less than thirty, sitting on the ground, eight of them alternately rising to turn the wheel, while the others were singing in chorus Psalm cxxviii., in which the verse יְגִיעַ כַּפֶּיךָ כִּי תאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ׃ "Thou shalt eat the labour of thine hands; happy shalt thou be and it shall be well with thee," occurs. Presently a number of them took out of their pockets some little prayer-books, and began singing Psalm cxix.; and there prevailed as much gladness and joy among them, notwithstanding the sweat of the brow which streamed down their faces whilst running round and round the wheel, just as if they had been engaged in the most easy and amusing work. As the time drew nigh the evening, Minkha prayers were offered up by every one present; and the melodious voices which raised the sound of אָמֵן יְהֵא שְׁמֵה רַבָּא מְבָרַךְ׃ might almost have been heard by their Würtemberg neighbours in Sanoora. Subsequently they all dispersed in different corners to select a place of rest for the night, as they still had to work a time before the tank would be quite full with water. The next morning being a fast day (17th of Tamuz), they proposed rising at a very early hour, so as to be able to do the work before the heat of the day became too overpowering. Wednesday morning, the water that filled the tank was overflowing, irrigating the garden in all directions; Messrs. Simool and Samkhoon were delighted to have been able to prove the correctness of their statement. As for myself, I never entertained a doubt of the persevering industry of my Brethren; but my object was, as has been already stated before, to convince others who were of a different opinion.

In the evening of the same day I received some Gentlemen from Jerusalem connected with banking transactions, and others representing parties who were desirous to call my attention to special Congregational differences. All their communications I took into serious consideration, and regulated my arrangements accordingly.

Tuesday, 21st July, I still felt the effect of the little accident I met with last Friday night, but I could easily indulge myself that day with a little more rest, on account of the fast which our Brethren took kindly into consideration, by not pressing me too hard with personal interviews. Towards the afternoon, however, just before the hour of prayers, some serious matter was still brought before me in reference to the disturbance at Tiberias, and I gave my instructions without delay.

Wednesday, 22nd July.—At an early hour this morning, I ascertained from my Medical Attendant that I might now venture, under great care, to resume my journey. Though I had but little sleep during the night, and felt myself very weak, I hastened, nevertheless, to give orders for our departure. We arranged to have four carriages from the Würtemberg Company to leave Jaffa in the afternoon, so as to reach Ramlah for the night. Thursday to continue the journey to Bab-el-Wád, there to remain over Sabbath; Sunday to start for Colonia, and Monday morning to enter Jerusalem.

The Statistical accounts of the Jaffa Congregation were now presented to me by the Háhám, who had the order of preparing them, but on examination I ascertained a great number of subjects which he omitted to insert. I requested him to take them back and correct any of the statements requiring his reconsideration.

Towards the afternoon the Governor, having been informed of my intended departure, kindly sent to me a Yûz Báshi, with ten soldiers as a guard of honour, to accompany me to Jerusalem. I expressed my deep gratitude for the great attention of His Excellency, but begged to be permitted to decline accepting the honour. The Governor, however, would not think of allowing me to leave Jaffa without the soldiers; ultimately it was arranged that the Yûz Báshi and the ten soldiers should accompany me for half an hour's distance, then return to Jaffa, the Ôn Báshi and one soldier to go up with me to Jerusalem.

About four o'clock p.m. I took my farewell of our excellent hostess and her amiable family, assuring them of the great pleasure I derived from the constant attention they showed me whilst under their hospitable roof; Signor Amzalak insisted on his accompanying me at least as far as the Yûz Báshi and the nine soldiers would go, and ordered his Káwáss to be in special attendance upon me all the way up to Jerusalem.

I must not omit to mention here that the Háhám Báshi of Jerusalem, immediately on my arrival in Jaffa, sent one of his Káwásses with the Deputation from Jerusalem to wait on me during my stay in that place, and subsequently to accompany me to the Holy City; but as I was very uncertain regarding the number of days I might have to stay, I thought proper to decline the proffered honour, with full appreciation of his kindness.

As I took my seat in the carriage, a large concourse of people pressed round us, but the soldiers and Káwásses soon cleared the way and enabled us to proceed.

Coming near the French Consul's country seat, it was pointed out to me that not far from his property one of our Brethren, Mordecai Cohen, the carpenter, had taken some land for cultivation. I was aware of that, as he had addressed a letter to me, on that subject, begging for some aid to purchase the field, instead of holding it by paying a rent. It was the man who sent the estimate for repairing the roof of the house in the Biárá, and he certainly appeared to be a most active and clever mechanic.

Half an hour farther on, we passed the Mikweh Israel, which I was prevented visiting whilst at Jaffa from want of time and by indisposition, but I did so on my return from Jerusalem, and I shall give some account of it in the course of this narrative.

Mr. Schámásch kindly came to bid me good-bye, and accompanied us for some time, then returned with Mr. Amzalak and the soldiers, who I consented should only accompany me during half an hour.

We were rather disappointed at the state of the road, which certainly appeared to be out of repair, and it took us three hours' time to reach Ramlah.

At the entrance of that place, a guard of honour presented arms, and I was truly pleased to reach again the Russian Hospice, where I passed, on a former occasion, a very comfortable day.

Thursday morning, messengers arrived from Jerusalem and Bab-el-Wád, to ascertain the exact day of our intended entry into Jerusalem, but I did not deem it right to comply in this instance with the request of my friends, as I wished to avoid causing them inconvenience and expense as much as possible. The Governor and Kádi honoured me with a visit, also a Representative of the Christian Schools; and they called my attention to the improvements which have taken place in the vicinity of Ramlah.

About three o'clock in the afternoon we left for Bab-el-Wád. Here the state of the road improved a little, but still not so as to prevent a carriage from moving without violent jolts, which made us sometimes feel as though we were on the point of being thrown out of the carriage altogether.

I noticed a great deal of activity in the fields, and frequently met a long string of camels carrying various loads to or from Jerusalem. Now and then I saw the omnibus with a number of people; altogether the road I thought considerably more animated by traffic than it was during my former visits to Jerusalem. As we came near Bab-el-Wád, a hut was pointed out to me which, it was said, was occupied by two of our Brethren, being engaged there in the preparation of lime. It was quite in a solitary situation, and the occupants must have found it hard work to get even the necessary provisions to that place. At six o'clock we arrived safely at Bab-el-Wád. When I alighted at this spot in the year 5626 (1866), there was only an insignificant little house built of boards or boughs, and the traveller would only stop here to take a cup of coffee; now we entered a house with a commodious dining or reception-room, four or five bedrooms, and a convenient terrace to enjoy there, in the cool evening or morning air, the invigorating breeze of the hills. The house was built for the accommodation of travellers, and three enterprising Israelities went into partnership, and took it for three years, We remained here Friday and Sabbath, and had the happiness to offer up our prayers with a full Community, some of them purposely coming from the Holy City. I was longing to see Jerusalem, and decided, notwithstanding my previous arrangements, to start on Saturday night. We waited for the rising of the moon, and twenty minutes past eleven o'clock started for Jerusalem. Those were exciting moments which presented themselves to my mind, now and then, as we ascended and descended the hills and dales on the road; the moon throwing her long and dark shadow when behind a rock. They recalled to memory how much exposed the traveller was in former years to the attacks of a Bedouin, or some feudal lord. Now, thank God, thanks to the protection of the Turkish Government, we do not hear of such outrages on peaceable pilgrims. Just as I concluded these meditations, two Bedouins in full speed dashed along from behind some hidden rock, and directed their course right up to our carriage. "Good Heaven," I thought, "we ought not to be too hasty here in bestowing praises on the protection of the police; what in the world will they do with us?" But Dr. Loewe, who was with me in the carriage, suddenly called out as loud as he possibly could, "Shálom Aleykhem, Rabbi B.S.; Shálom Aleykhem, Rabbi L.S.," and turning round to me he said, "These are not Bedouins, though they are dressed exactly like them, and gallop along the hills like the sons of the desert, but they are simply our own Brethren from Jerusalem, who, I have no doubt, come to ascertain the exact time of your intended entry into Jerusalem, to give timely notice to the people to come out to meet you." And so it was. A minute afterwards they pulled up the reins of their fiery chargers, and stood before us. "A happy and blessed week to you, Dr. Loewe," they shouted; "where is Sir Moses? how is he? when will he enter Jerusalem?" As I bent my head forward they reverentially saluted me, and stated to me the object of their coming; but as it was my intention purposely to avoid giving any unnecessary inconvenience to my Jerusalem friends, I declined letting them know the exact hour. They again saluted, galloped off, and soon disappeared. I was told that they had left Jerusalem after Hábdáláh, and now intended being again in the Holy City early in the morning. If there be many such horsemen in the Holy Land like these two supposed Bedouins, they certainly ought not in justice to be regarded as descendants from sickly parents, as some persons supposed.

About four o'clock in the morning we reached Colonia, almost exhausted from fatigue, but I remained firm in my resolution, and after a short stay of half an hour, without descending from the carriage, proceeded on my journey.

At five o'clock in the morning we were already saluted by friends who had anticipated our approach, and, half an hour afterwards, we halted at the spot whence a full view might be had of the Holy City. There we performed the ceremony of קריעה, Keriáh, and pronounced the customary blessing, surrounded by an increasing number of people from all directions.

As we now continued moving towards Jerusalem, I had nothing but to look right and left to see the number of new houses; some of them very large buildings, and the mouths of friends did not rest from telling us, "This is a house belonging to one of us;" "That piece of ground has been bought by N. N., one of our Community;" and as we still further proceeded, there was no necessity any more to inform us of the name of any proprietor, as the whole family of the occupants came out of their houses, and I had the happiness of myself seeing hundreds of our Brethren lining the fronts of their dwellings. Presently my attention was directed to the presence of my much-esteemed friend, the Rev. Samuel Salant, a Gentleman who had been introduced to me, when in Constantinople, by the late Rev. Moses Rivlin, in the year 5601 (1840), and who had been one of my correspondents on matters connected with the Holy Land for the last thirty-five years. His countenance was radiant with joy when he saw me, and he pronounced the blessing of "Shéhékhéyánoo" שֶׁהֶחֱיָינוּ. I was delighted to find him looking so well, appearing almost as young as when I saw him nine years ago. Proceeding a little farther on the road, a new Synagogue was shown to me, in the place called "Nákhálát Shîbeáh," נחלת שבעה; it was surrounded by a number of houses, occupied, I was told, by fifty families. Again, a plot of ground was pointed out to me as belonging to a party intending to build thereon sixty houses. And, when coming near the Upper Gikhon pool, not far from the windmill which I caused to be built on the Estate "Kérém Moshé Ve-Yehoodit," כרם משה ויהודית eighteen years ago, my attention was directed to two other windmills recently built, which, I was told, gave a good profit to the Greeks who owned them.

Great was my delight when I considered that but a few years had passed since the time when not one Jewish family was living outside the gate of Jerusalem—not a single house to be seen; and now I beheld almost a new Jerusalem springing up, with buildings, some of them as fine as any in Europe. "Surely," I exclaimed, "we are approaching the time to witness the realization of God's hallowed promises unto Zion! וְשַׂמְתִּיךְ לִגְאוֹן עוֹלָם מְשׂוֹשׂ דוֹר וָדוֹר 'I will make thee an eternal excellency, a joy of many generations.'—Is. lx. 15."

When my carriage reached the Jaffa Gate I was obliged to alight. Neither the streets nor the pavements in Jerusalem, the driver observed, are yet prepared for carriages.

Not having given any information of the time of my intended arrival, my friends did not order a sedan-chair to be in readiness for me, so it was rather a difficult and somewhat painful task for me to walk along the streets to the house prepared for my reception. The number of people now increased all around me; my esteemed and learned friends, the Rev. Abraham Askenasi, Háhám Báshi, and the Rev. Meyer Auerbach, came in great haste to meet me, expressing regret that no previous notice had been given to them, else they would have gone some distance out of the city to receive me; and many other friends followed them in making similar remarks; but the Káwásses soon led the way under a vaulted arch, and opening there a low gate on our right, I was saluted by the gentlemen who had the charge of the house by a hearty "Bárookh Hábá." I had still to ascend a number of steps before I reached the terrace, but only a few minutes were required to take me into my apartments.

Here the Háhám Báshi, the Rev. Meyer Auerbach, and the Rev. Samuel Salant, conveyed to me in their official capacity the cordial welcome on their own behalf, and on that of the several Communities they represented, introducing at the same time subjects of great importance for consideration. When they had concluded their address, I assured them of the great delight I felt in finding myself surrounded by men of such great distinction, and that I would see them as often as possible, so as to have further communication on all matters tending to promote the welfare of Jerusalem, specially the support of our holy religion. As soon as they left, I made the necessary arrangements for the reception of the Representatives of the several Communities, the Wardens of the Synagogues, and the Committees of all the Charitable Institutions, fixing the day and hour I intended to see them.

On leaving my apartments to inspect the adjoining rooms and tents for the accommodation of my party, I noticed a number of porters bringing in heavy luggage, speaking, or rather shouting, as they moved along, in not less than five or six languages—German, Spanish, French, Arabic, Turkish, and Hebrew. To my great delight, I ascertained that all of them belonged to our own, the Hebrew Community. "Well," I thought, "what a great act of injustice are those persons committing who accuse our poor Brethren in Jerusalem of indolence!"

Looking up at the roofs of the adjoining houses, I observed almost as many people, men, women, and children, as I saw in the street below; all of them offering me their salutations of Bárookh Hábá. They appeared to me good looking and neatly dressed. Some of them dropped down letters and poems specially composed in honour of my arrival. They were, however, requested by the Káwásses to withdraw from near our terrace, lest their presence might be considered an intrusion.

Entering the large reception room, situate across the terrace opposite my own apartments, I had a beautiful view of the East, North and South of Jerusalem. I could see several very fine buildings on the Mount of Olives—many new and lofty houses all along the North, and some cupolas of Synagogues. As I looked out of the window I could almost see into the rooms of several families who lived near the house I occupied, and it was a source of much gratification to me to watch the affectionate treatment of their children, and the industrious habits of all their inmates.

I felt now the necessity of retiring, if possible, for a few hours' rest. As I re-entered my apartments the little Synagogue was pointed out to me where the morning and evening service would daily be held during our presence in Jerusalem. I immediately caused the names of the Gentlemen intended to compose the "Minyán," מנין, to be given to me, and had Háhám Joseph Burla, one of the inmates of the late "Juda Touro Almshouses," generally known by the name of "Mishkenot Sháănanim," משכנות שאננים, appointed as "Házán." I noticed among the names that of Moses Bukhara, a very efficient guide and interpreter to travellers who visit the Holy Land; he speaks English fluently, and is very trustworthy. In the course of the day I received Signor Valero, Háhám Eliahu Nabon, who had been appointed by the Háhám Báshi to be in attendance on me; Rev. Nathan Cornel, the author of several Hebrew books; Mr. Selig Hausdorff, an active member of the "Hod" Community; Dr. Schwarz, the Director of the Rothschild hospital; Dr. Puffeles, the Director of the Bâté Holim hospital; the Rev. Moses Nehemia Kahanow, the learned author of several valuable works; Messrs. Físchel Cohen Lapin, and Eliezer Salkind, Representatives of the "Etz Kháyim" College, established in the year 5617 for students above fifteen years of age; and the Representatives of the College "Menákhem Zion," one of the first Colleges established by the Germans in the year 5597. All the communications each of these Gentlemen made to me, I had entered in a book for future consideration.

It was my intention to repair the next day, Monday, before paying my respects to His Excellency the Governor, and Mr. Moore, Her Britannic Majesty's Consul, to the Synagogues, to make there my heartfelt thank-offering to Him who takes delight in Zion, the God of Israel; but fatigued, partly by the journey, partly by the exertions of the day, I could not realize my sincere wish. I had a restless night, and awoke in the morning in a state of great weakness.

Monday (26 July); in the course of the day I had the honour of receiving visits from Mr. Noel Moore, Her Majesty's Consul in Jerusalem, an enlightened statesman, and an accomplished scholar, whom I have the happiness of being permitted to call my most valued friend; and from His Highness Aziz Bey, the brother of His Excellency the Governor of Jerusalem, accompanied by George Balet Effendi, the former expressing regret that no notice had been given of the day I intended to enter Jerusalem, or my friends, he said, would have come to meet me. He brought me the cordial welcome of the Governor, observing in the name of His Excellency, that, as my state of health might not allow me to call on the Governor, the latter would gladly come to pay me a visit without ceremony. In reply to this most kind offer, I begged Aziz Bey to assure His Excellency that however grateful I must feel to the Governor for his condescension, I could not accept that honour, as I would thereby be deprived of the opportunity to pay that tribute of high respect, which I was anxious to pay to His Excellency, as the Representative of the Turkish Government, to whom I was anxious to present the Vizierial letter so kindly procured for me from Constantinople.

My excellent friends, the Rev. the Háhám Báshi, the Rev. Meyer Auerbach, and the Rev. Samuel Salant, again favoured me with a visit, discussing various communal affairs and I decided, in the event of my being still unable to repair to the Synagogues, to receive all those Gentlemen who requested to have an interview with me, and gave the necessary instructions to that effect.

The grandson of Akhmed Agha, the late Governor of Jerusalem under the rule of Mohammad Ali, was now announced; and I had much pleasure in hearing from him a favourable account of the "Mishkenot Sháănanim," and the Estate known by the name of "Kérém Moshé Ve-Yehoodit," his house being situated only a few yards' distance from the above property.

Subsequently I had the gratification of receiving the Rev. Háhám Elyáshar and the Members of the College, "Yesheebát Beth Guedalla." They gave me an interesting account of the studies pursued; and I promised to pay them an early visit, as I entertained the highest regard for the founder of that Institution, and the members of his family.

It was now time for "Minkha," and the little Synagogue was soon filled with the appointed Minyán. Prayers, I need not say, were offered up with fervour and sincere devotion, in which I cordially joined; at the conclusion of which, orders were given for allowing us a few hours' rest; but we experienced some difficulty in preventing numbers of people entering the house, notwithstanding the injunctions given to all the attendants.

Several hours in the evening were devoted to the reading of various special letters which had been received during the day; and having completed the difficult task, I retired in full hopes of accomplishing to-morrow the work I had intended doing during the day.

Tuesday (27th July) I had recovered to a slight degree from my fatigue, but the Doctor would not yet allow me to leave my apartments. According to previous arrangements, I received to-day the representatives of fifteen Congregations:—

1. The Sephardîim; 2. Máărábîim, or Morocco Congregation; 3. Gurgistan; 4. Wilna; 5. Samut and Curland; 6. Huradna; 7. Carlin; 8. Reussen; 9. Warsaw; 10. Minsk; 11. Suvalk and Lomza; 12. Volhynián; 13. "Hod," *i. e.*, Holland and Deutschland; 14. Hungarian; 15. Austrian.

Most of those Gentlemen I had had the pleasure of seeing during my former visit to Jerusalem, and have been in correspondence with them on all important occasions. They gave me pleasing accounts of their Synagogues, Colleges, and Charitable Institutions; and submitted to me a number of letters and documents referring to the Communal matters, which I promised would have my special attention. I was much struck with the appearance of the Representatives of the Gurgistan (Georgia) Congregation. They only settled in Jerusalem five years ago, and are now numbering two hundred souls, all of whom came to the Holy Land by the special permission of the Russian Government.* Some of them had decorations on their breast. One of the name of Eliahu ben Israel, had three; he received one from the late Emperor Nicholas, and two from the present Emperor Alexander. When I enquired of their Chief, Háhám Eliahu ben Jacob, how they came by these special marks of distinction, he told me, that during the war of the

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* See Appendix, Lit. C.

Russians with the Circassians, the Jewish soldiers fought most bravely; and that when all the people in the town of Kutais deserted the place, they, the Jews, remained, and with their blood defended the Treasury of the Russian Government. The soldier with the three decorations, Eliahu ben Israel, said, that he received, on each occasion when those decorations had been given to him, an embrace from the Emperor. It was quite a sight to see those Gentlemen, some in Caucasian and some in Circassian costume, looking strong and brave, with fine countenances, relating the adventures of a Caucasian war.

Considering that, in the presence of these brave men in Jerusalem, certain persons should have brought forward an accusation of cowardice and desertion against our Brethren, it made me almost shed tears. Surely, I thought, Russia, Austria, Prussia, France, Italy, &c., would give them quite a different character.

When these Representatives of the Congregation left, the name of the Rev. Moses Nehemia Kahanow was announced. That Gentleman was formerly Chief Rabbi of Chaslawitz; he is the author of several learned works on various subjects of theological literature, and fills now the office of Principal of the College "Etz Kháyim" in Jerusalem. He came accompanied by a number of his pupils, to recite and sing a hymn composed by his son on occasion of my arrival, and to invite me to be present at an examination of all the classes in the College. The boys, between the ages of twelve and fifteen, looked all strong and healthy, and were neatly dressed.

After him entered the Rev. Yitzchak Prager, a native of Aplatow, Hungary; he is the Principal of the School "Doresh Zion," established by the late Mr. Joseph Blumenthal. He introduced fifty-four of his pupils, who also recited and sang a poem which he had composed. He requested me to inspect and examine all the classes under his tuition, and I promised him to take the earliest opportunity to comply with his wish.

I was next favoured with a visit from Dr. Schwarz, the Director of the Rothschild Hospital in Jerusalem, inviting me to visit all the institutions called into existence by that distinguished family, famous throughout the world for their unbounded benevolence.

Dr. Puffeles, the Director of the Hospital known by the name of "Bátê Kholim," now sent in in his card, desiring, as he said, to offer his congratulations to me on my safe arrival. As soon as Dr. Schwarz, and some other Gentlemen who had been waiting for an interview, had left, I requested him to enter; and in the course of our conversation he also gave me a pressing invitation to see the Hospital under his direction, especially as that Institution had been permitted by me to take possession of the Dispensary which I thirty-two years ago (1843) sent to Jerusalem, under the care of a Medical Attendant.

Presently Astriades Effendi, the Maire of Jerusalem, was announced. I had the pleasure of knowing that Gentleman during my visit to the Holy City in the year 1866. He spoke enthusiastically of the great improvements which have taken place since that time. Under the present regulations all houses must now be built, he said, according to a plan approved of by the Government, the great object being to have proper roads in all directions. It being part of his duty to see the law in question carried out in the proper sense of the word, he finds it sometimes difficult to convince the builders of the utility and importance thereof. Speaking of the houses which had been built by the Prussian Government for the accommodation of Lepers, he observed that they were insufficient for the number now in Jerusalem. As he advocated so good a cause, I begged of him subsequently, previous to my leaving the Holy City, to devote the sum of £50, which I then handed to him, for the purpose, leaving the matter entirely to his own care and good judgment, to dispose of that amount according to his own discretion.

Before I entered the Synagogue for "Minkha," Signor Valero called. He entertained me kindly with interesting information regarding the East, and spoke hopefully of future prospects.

Notwithstanding the exertions of the day, during many hours' conversation, I decided upon going the next day to the Synagogues. By the kindness of Mr. J. C. Gargour, the English Bishop's Secretary, who assured me that by rendering me any little service in his power, he would only be acting in the spirit of His Grace the Rev. Dr. Gobat, I was-enabled to have the use of the Bishop's sedan chair, otherwise I must have been put to great inconvenience; that being the only sedan chair in Jerusalem.

The evening was again devoted to the consideration of a number of letters received during the day.

Wednesday (28th July), preceded by soldiers and káwásses, I repaired to the Synagogue called "Beth-Ha-Kenesset Istambooli," presided over by the Rev. the Háhám Báshi. It is not stated in the Statistical accounts which the secretary of the Sephardîim Congregation has given, why it bears that appellation; but judging from places of nativity affixed in the list to the names of the members of that Community, it appears that most, or at least many of them, came from Turkey. The present Háhám Báshi is a native of Yenishir, he came to Jerusalem when five years of age; Háhám Meyer Fanidjil, President of the Committee, is a native of Pasargik, and was brought to Jerusalem at the age of eight years; and the Treasurer of the Community, Háhám Moses ben Viniste, is a native of Salonica, and arrived in Jerusalem at the age of fifty.

The streets through which we had to pass were crowded to the extreme, and many joyful salutations reached my ears from young and old. I am most thankful that, notwithstanding the eager and pressing throng, no accident occurred.

Admission to the Synagogue having only been given to a select number by cards, there was no inconvenience felt by an overcrowded assembly, though I noticed as I entered that the building was quite crowded in every corner.

The Synagogue was brilliantly illuminated, and presented a most venerable appearance.

Having been conducted to a seat of honour, I was invited to light a lamp, the emblem of our Holy Law and Religion, and when I had performed that act of reverence, I proceeded to open the Ark, and pronounced the blessing of "Hagomel," to which all present responded with a loud and long "Amen."

Looking around me for a moment, I noticed the presence of the Revs. Meyer Auerbach and Samuel Salant, also a number of Gentlemen dressed in European costume, and some Turkish officers. I was pleased to find them here, as it appeared like a pledge of unity among all parties.

Psalms and special hymns were now partly chanted, partly recited by the pupils of the various schools; and a discourse delivered by the Rev. Aaron Ezriel, Rosh Beth-Din, a native of Constantinople. Prayers were offered up for the Turkish and English Sovereigns; the Spiritual heads of the Jerusalem and London Congregations; for the speedy recovery of the Baroness Meyer de Rothschild and Sir Anthony de Rothschild, concluding with a "Háshkábá" in memory of Yehoodit, my beloved wife, whose spirit I felt was then hovering over me. On leaving the Synagogue I was informed by my friends that the members of the Sephardîim Community have, in addition to this the Stambooli Synagogue, four other large ones, and twenty smaller Synagogues, besides three Synagogues belonging to the Morocco Congregation, making altogether twenty-eight Synagogues.

I now proceeded to pay my respects to the Háhám Báshi. I met there the members of his Council; Mr. Nissan Back, President of the Volhynian Congregation, and a Turkish officer. The Rev. Gentleman introduced to my special attention the Rev. Háhám Raphael Fanidjil, the President of the Council, and the Rev. Háhám Moses ben Viniste, the "Pakeed," and Treasurer of the Sephardîim Community. He also spoke in very high terms of the Turkish officer, who, he said, renders the Jewish Community on all occasions when he is appealed to, every possible protection. Our conversation referred principally to the joyful event of the day, and the ever ready exertions of the Turkish Government to make the subjects of His Imperial Majesty the

Sultan in all parts of his dominions happy. The Háhám Báshi also spoke about the new buildings the Sephardîim Congregation are now about raising, and their prospects for a successful completion of the same.

It was then my intention to go direct to the German Synagogue, known by the name of Beth Yáăcob, but as the Rev. Meyer Auerbach happened to reside in one of the streets leading to it, and I should have had to endure unnecessary fatigue had I been obliged to retrace my way back again, I proceeded to his house first.

It was a source of much pleasure to me to have an opportunity of paying my respects to that Gentleman, for he is a man of great distinction. He filled the high offices of Chief Rabbi in the Communities of Kwahl, Kaul, and Kalisch, in Russia, and is the author of a very learned work entitled, "Imre Binah," which he recently printed and published in Jerusalem. He is a Gentleman of independent means, and I myself have the pleasure of forwarding to him regularly the remittances derived from his property in Europe.

On my arrival at his house I was requested to ascend a staircase, to enter thence his sitting-room; but not being able to accomplish that, chairs were quickly brought into the court-yard, where myself and the party that accompanied me sat down to partake of some refreshments, which our excellent host offered to us. I was here joined by the Háhám Báshi, and after a few minutes' conversation, we all rose to repair to the Synagogue, where an immense concourse of people awaited our arrival.

The German Synagogue Beth Yáăcob is of special interest to me; I had the good fortune of being permitted to be the bearer from Constantinople of the Firman granted by the late Sultan Abd-ool-Medjid, giving them permission to build the Synagogue. As we entered the sacred edifice, which, like that of the Sephardîim, was brilliantly illuminated and crowded to excess, I was struck with the magnificent work of carving and gilding above the Ark; the President told me that it was a free-will offering from one of our Brethren in Russia. The iron gallery round the cupola outside the building, he observed, was also a present from another Israelite in that country. Of the latter I was fully aware, as I just happened to be in Jaffa when Mr. Haim Levy, of Jerusalem, in the year 1866, brought that gallery in a Russian vessel, free of all charge, by order of the Russian Government; I also met that gentleman subsequently in St. Petersburg.

The Házán, with an efficient choir, saluted us with hymns specially composed for the occasion. The Representatives of the Synagogue conducted me to a seat of honour, facing the Ark, placing next to me the Háhám Báshi, the Rev. Meyer Auerbach, the Rev. Samuel Salant, and other dignitaries of the Synagogue and their Colleges.

The circular gallery beneath the cupola, which, owing to its great height, overtops most buildings in Jerusalem, formed, as it were, a wreath of living flowers, by the presence of a great number of ladies in their holiday attire, and every corner of the Synagogue presented a group of cheerful countenances.

After Minkha and some additional Psalms, prayers were offered up for the Turkish and British Sovereigns; for the Spiritual heads of the Congregations in Jerusalem and London; for the speedy recovery of the Baroness Meyer de Rothschild and Sir Anthony de Rothschild; concluding with an "El Mály Rákhămin" in memory of my lamented wife. The Synagogue situate in the Estate, known by the name of "Khătsár Rabbi Yehooda Hakhassid," is presided over by the Rev. Meyer Auerbach and the Rev. Samuel Salant, and the three members of the Ecclesiastical Court: the Rev. Jacob Jehuda Leb Lewe, a Gentleman with whom I have been in correspondence for many years, the Rev. Mordecai Lupelaw, and the Rev. Jacob Moshé. There are three Treasurers to administer the income and expenditure—Messrs. Baruch Brill, Ben Zion Lion, and Joel Moshé Salman; and two Secretaries—Messrs. Joseph Rivlin and Abraham Beharash. The Wardens are at present building an additional Ladies' gallery, which will bear the name of "Ohel Yehoodit." On the right of the entrance of that Synagogue there is a room called "Ohel Yáăcob," in which instruction is given morning and evening in "Mishnayot" and the Commentaries on the Bible, and in the afternoon, about half-past two, in the Talmud. On the left of the entrance there is another room, in which instruction is given every evening in Bible and "Schoolkhan Arookh." Every Sabbath a lecture is delivered by the Rev. Elia Sarahson, and in the afternoon the whole Book of Psalms is recited. The annual expenditure of the Synagogue amounts to 8,000 piastres (£80), which sum is obtained by the letting of seats and the offerings made by those who are called up to the "Séphér" (עליות).

In the same courtyard, not far from the College "Menákhem Zion," there are five Public baths (מקואות) belonging to the Ashkenázim Perooshim Congregation. As I walked out of the Synagogue I was saluted by Mr. Levitas, the former "Shokhet" of Birmingham, who, with feelings of much gratitude, mentioned to me the liberal allowance of £100 per annum, which his former Congregation granted him. I may here be allowed to state that Birmingham has several members in their Community who often remember Jerusalem by their generous support of the poor and well deserving in the Holy City.

Accompanied by the Háhám Báshi, and the Rev. Meyer Auerbach, I now paid a visit to my friend, the Rev. Samuel Salant, where reminiscences of old, when we celebrated many years ago the Simkhât Torah in Constantinople, gave an additional zest to the general conversation of the crowded party in the small room; and after drinking to the welfare of Jerusalem, I left him, with renewed assurances of friendship, for the Yesheebat Beth Guedaliah. I felt already much exhausted from the exertions of the day, but I would not return to my house until I paid that tribute of respect to the memory of my esteemed friend, the late Juda Guedalla.

On my arrival in the Yesheeba I was met there by the Principal, the Rev. Háhám Elyáshár, and all the members of the Institution. The Háhám gave an excellent discourse in Hebrew, which was, immediately after him, delivered by Dr. Loewe in English. Everyone present spoke in the most glowing terms of the great merit of the founder, which he so fully deserves, by his founding an Institution for the promotion of the study of our Holy Law, and I thus completed the work of the day.

It was late in the evening when I re-entered my apartments, and I was obliged almost immediately to lie down, the ascending and descending of a number of inconvenient stairs having caused me much fatigue and pain. A packet of letters which arrived during the day was handed to me, but I could not read them. Messengers from Tiberias, Safed, Hebron, and Nablous announced themselves, but it was not in my power to see anyone that evening.

Thursday morning (29th July) my Medical attendant declared it impossible for me to leave my chamber; and I was most reluctantly obliged to send apologies to his Excellency the Governor and to the English Consul, for not calling on them at the previously appointed hour. All my letters were now placed before me for my perusal, and I requested Dr. Loewe to have his horse saddled for the purpose of going to inspect all the land outside the City which had been offered for sale. In the afternoon, the Governor sent his Secretary, George Balet Effendi, to express his regret at my indisposition, offering again to come to me, specially as his official duties would call him away to Gaza, where he would have to remain perhaps several days. This kind and condescending offer, however, I again begged, for the reasons already stated in this Narrative, with a sense of deep gratitude, to decline, as I fully hoped to be yet able to pay first my respects to him. Mr. Consul Moore favoured me with his friendly visit, suggesting a number of means and ways to facilitate my work.

Towards the evening Dr. Loewe returned with full particulars regarding the land he had seen, having arranged that I should be put in possession of all the plans and exact measurements of each field, so as to enable me fully to judge of its value and usefulness for the object in view.

The Statistical accounts of Tiberias were then examined, and instructions given to the messengers.

Friday (30th July), being again unable to leave my chamber, I requested Dr. Loewe to inspect the school "Doresh Zion," established by the late Joseph Blumenthal in the year 5626, and the "Simon Edlen von Lämel's Stiftung," and report to me on the nature of the education the pupils receive there, the appearance of the class-rooms, and order of discipline.

I then read all the letters which were left here in the morning, examined some beautiful needlework, of which a number of ladies requested the favour of my acceptance. Subsequently a plan of a new road as far as Bethlehem, and a report respecting an Hospital for children, by Dr. M. Sandreczki, was submitted to me for my perusal.

About four o'clock Dr. Loewe returned, giving me the following account of the two schools :—

"The 'Doresh Zion' school," he said, "is under the direction of a Committee, consisting of the Rev. Isaac Oplatka, of Prague in Bohemia, Messrs. A. M. Baumgarten, of Kremsir in Moravia, and I. L. Mendelsohn. There are fifty-four pupils, divided into four classes; each class in a separate, remarkably clean, lofty and airy room, under the tuition of one master. Of those fifty-four pupils, 23 are natives of Jerusalem, the rest come from Inisher, Salonica, Eiden, Brussa, Rhodes, Constantinople, Monastir, Bokhara, Arbat, Fas, Tafilat, Morocco, and Sali. 16 pupils are orphans, 10 very poor, 4 wealthy, and the remainder belonging to the class of persons who only now and then stand in need of the support of their friends.

"The subjects taught are Hebrew Grammar, the Hebrew Bible and the Commentaries thereon, the Talmud and its Commentaries, Writing Rashi and Spanish characters, Arithmetic, and the Arabic language.

"Class I. has 14 pupils under the tuition of Signor Joseph Haim, the son of the Rev. Isaac Prager.

"Class II. 13 pupils, under the tuition of Signor Jehuda bar Israel.

"Class. III. 14 pupils, under the tuition of Signor Yom Tob Menashé.

"Class IV. 13 under the tuition of Signor Abraham Adhan, whose class has two divisions for the pupils coming from the Barbary States.

"I made all the pupils undergo a strict examination in all the subjects, and was perfectly satisfied."

On hearing this report I requested Mr. Aikin to accompany Dr. Loewe to that School again on another day, so as to have his opinion also regarding the state of salubrity of the place, and invited the Gentlemen of the Committee and all the masters to favour me with their visit, so as to be enabled to hear some more particulars from them on the subject; I also expressed a wish to see all the pupils.

Of the "Simon Edlen von Lämel's Stiftung," Dr. Loewe thus observed, "The school is under an Educational Committee, consisting of the Háhámim, Raphael Meyer Fanidjil, Háhám Moses ben Viniste, Signor David ben Jacob Viniste, Signor Jacob Cordovero. The School is intended to give instruction to forty pupils, but seven pupils having recently left for the purpose of becoming apprentices to some trade; there are at present only thirty-three.

"The pupils are divided into two classes, under the tuition of two Hebrew and one Arabic master; both classes receive instruction in one large and lofty room. The children range from the age of seven to the age of fifteen.

"The subjects taught are the Hebrew Bible with the Spanish translation, and the Arabic language. I examined them in both these subjects, dictated some passages in Arabic, and made them write each word in my presence; gave them several questions in grammar, and heard them read portions of Biblical history in that language. In Hebrew I gave them to translate several chapters of the Prophets in Spanish, and they all acquitted themselves satisfactorily of their tasks."

The Report of the above school being also favourable, I requested the Gentlemen of the Committee, the masters, and their pupils to favour me with a visit to commune with them further on the subject of education.

The same day I received again a deputation from Tiberias, referring to the disturbances in their Community, and I gave to one of them a special letter to Her Britannic Majesty's Consul General.

It was now time to prepare for Sabbath. I could not leave my chamber to join the little Congregation in the adjoining Synagogue, but the windows being open, I could hear every word of the prayers, and I was much pleased with the reading of the Házán Háhám Joseph Burla.

As I subsequently sat down to our Sabbath meal, and pronounced the Kidoosh, all of them came to say "Amen," and it was indeed a source of unspeakable joy to me to see around my table a number of good-looking, well-dressed persons, every one of them looking content and happy. In the Holy Land, however humble the garb of a poor man may be during the days of work, for the Holy Sabbath day he has always a very respectable dress to put on, and it is indeed difficult to notice a difference between rich and poor. The custom to send presents of wine and cake to the visitor of the Holy City still prevails, and many a flask of very old Hebron wine, and many a cake of the best taste graced my Sabbath table. Most of them were decorated with special inscriptions; the best confectioner in London or Paris needed not to have been ashamed of the elaborate work and tasteful decorations which some of them displayed.

In the morning, Sabbath (31st July), I attended with great difficulty the prayers in the Synagogue, but it was a great satisfaction to me to join the Congregation, and I felt much delighted with the pleasing and solemn way in which the Kohánim pronounced there the blessing. There being no accommodation in that little Synagogue for ladies, I noticed many of them, all well dressed, attending the service outside in the open court-yard, and when the person who carried the open "Séphér" all round the "Tébá" came near the door, they all approached, and reverentially bowed. On leaving the Synagogue, I recognised among them Mrs. Amzalak, the widow of my esteemed friend, Mr. Joseph Amzalak, accompanied by her daughter-in-law, and begged of them to favour me with their visit.

About ten o'clock I had again the honour of receiving the Rev. Háhám Báshi, the Rev. Meyer Auerbach, the Rev. Samuel Salant, and the Representatives of other Congregations, also a number of Gentlemen belonging to various charitable institutions; many of them accompanied by bearers of cake and wine. Our conversation throughout the day was, as a matter of course, principally on subjects connected with Jerusalem and the Holy Land in general. Presently a number of ladies were announced, followed by several attendants carrying various dishes. I requested them to enter, and I was most agreeably surprised when they told me who they were. "We are," they said, "Representatives of a Soup kitchen, and beg of you to partake of the food which we prepare for the poor." Those ladies, I was informed by the Gentlemen present, were of the highest respectability, some of them rich, yet they devote themselves, from pure motives of benevolence, to so good a cause. In compliance with their request we all tasted several of the dishes, and found them very good, so much so, that I begged of the ladies to send me some more of it for my own dinner.

The object of this Soup kitchen, known in Jerusalem by the Hebrew name of "Támkhooy," תמחוי or הכנסת אורחים, was, they further informed me, to provide every day soup and vegetables for thirty old and poor unmarried men, who come to take their meals in the house appointed for that purpose; also for sending the ratio of food to the dwelling of those poor and old men, who cannot, from age or illness, leave their homes. The preparation of the food and the arrangement of the table, as well as the whole superintendence, is entirely done by ladies gratuitously. It is supported by voluntary contributions, also by the payment of those who can afford to give a trifle every month for what they eat, and under the special patronage of Messrs. Mordechai Joffe and Fischel Lapin, and Mesdames Joffe, Lippe Anikster, Rebecca Wolfsohn, Schöne Hesche Jasawni; Hannah Chaya Rothmann, and Rose Slutzk. Their expenses generally amount to 16,000 piastres per annum (£160).

Expressing to the ladies the high gratification I feel at such an Institution, some of the gentlemen present observed, "But we Germans have, thank God, not less than sixteen charitable Institutions of various descriptions." On my requesting they would name and describe them to me, they said, "We shall, for the present, only name some of them, as we cannot give full particulars of all from memory."

1.—"Gemiloot Khăssádim," which may also be called a Loan Society, one of its objects being to advance to the poor money without any interest whatsoever, on producing simply a paper from the Community to which he belongs, to the effect of his being entitled to receive a certain sum from the Caisse of charitable contributions. It is under the special patronage of Messrs. Abraham Gutman, Moses Nowamiesta, Moses Madfis, and Haim Weksener; there are no expenses whatever incurred in the management of this Institution, even the Secretary, Mr. Schelomo Salman Paroosch, and the Beadle, Mr. Eliezer Salant, do their work gratuitously. It is principally supported by the voluntary subscriptions of 119 members, but occasionally they receive a contribution from abroad: it was established in the year 5629. The Treasurers state they have now in their possession 55,000 Turkish piastres. They meet every eve of the new moon, half holidays, and Khanoocah in one of the Committee-rooms adjoining the Synagogue Beth Yáăcob.

2.—"Hakhnását Orkhim," a kind of Hospice, allowing to every person coming to Jerusalem, the first three days after his arrival, board and lodging, without any charge whatever, and he being likewise permitted to remain there until he may have procured for himself a suitable residence. This Institution was founded by the Reverend Samuel of Rogali, in the year 5615. That Gentleman bought a house for that purpose in the Khatsér shel R. Yehooda Hakhassid which is now under the direction of Mr. Samuel Sidlawer. The Treasurer's name is Mr. Michael Minsk, and the Institution receives further support from voluntary contributions made by people in the Holy Land and abroad.

3.—"There is another Institution in the courtyard, inhabited by the Rev. Jacob Jehuda Leb Lewe, the Dáyán of Jerusalem, for a similar purpose, bearing also the name of 'Hakhnását Orkhim.' The house has been bought by a pious daughter of Israel, who appointed the Rev. Moses Slotki to be the sole Director and Treasurer of the Institution. It receives contributions from many persons in Jerusalem and other places."

Then they observed, "We have an Institution 'Hakhnását Orkhim'—a room in one of the Báté Mákhseh on Mount Sion—for the reception of European and American Jewish travellers, under the direction of Messrs. Meyer Schönbaum, Juda Bergmann and J. J. Goldschmid; any Israelite coming to that Hospice, if only on a visit to Jerusalem, may remain there until he leaves the Holy City; but if with the intention of remaining in the City, he is permitted to stay until he finds a home."

My visitor now bid me a "שבת שלום ומברך" Shábát-Shálom oo-mebárékh," and myself and the party with me repaired, after a little while, to the Synagogue for Minkhá.

In the evening I received an invitation from the Building Committee of the little Colony called מאה שערים "Mĕáh Shĕárim" to lay the foundation-stone of a new row of houses. "The Company," they said, "on whose behalf we crave the honour of your presence, numbers now 120 members, under the direction of Mr. Salman Beharan, assisted by the Treasurer, Mr. Ben Zion Lion, and the Secretary, Mr. Jesaias Ornstein. The object is to build every year not less than ten houses, which, on completion, are to be alloted to ten members. The Company was established but two years ago, and there are already twenty houses built and inhabited."

"There will be a Synagogue, College, and School; likewise a Public bath in the centre of the square, and a very large cistern for the supply of water."

On my enquiry whether they were the only Building Society in Jerusalem, they replied, "No, there are two others; one bears the appellation of אבן ישראל "Ebén Israel," numbers forty-five members, under the direction of the Reverend Meyer Meisel, assisted by the Treasurers, Messrs. Moses Graf, Benisch Salant, Juda Bergmann, Abraham Sacks, J. Jellin, and the Secretary, Mr. Joseph Rivlin. They build every year not less than six houses, and are expecting, at the expiration of seven years, every one of the members to have his own house. The Society was established in the month of Iyár, 5635, on the same principle as the "Mĕáh Shĕárim" (מאה שערים.)

The other Building Society, called בית יעקב "Beth Yáăcob," numbers seventy members, under the direction of Mr. Moses Graf, and the Treasurer, Mr. Salman Beharan. They propose building every year not less than ten houses. Their property is situate near that of "Mĕáh Shĕárim" מאה שערים.

So that altogether there will be 235 of our Brethren, in a few years, proprietors of most comfortable houses in a very salubrious locality, outside the city, which they secured unto themselves by their own exertions, by their own money.

I was delighted with the account those Gentlemen gave me, and I promised to avail myself of the honour they conferred upon me by their invitation, if my state of health would permit, the next day, to do so.

Those 235 persons, at all events, I thought, appear to be animated with the spirit of enterprise, and do not seem to belong to that class of people, of whom some travellers say, that they delight in eating the bread of indolence or charity, else they would not have exerted themselves to live like independent houseowners.

Sunday (August 1), a lawsuit of rather a serious nature, decided by the Ecclesiastical Court in Jerusalem, in favour of A, which, on appealing to the Court of Justice in Constantinople, had been reversed in favour of B, engaged my particular attention this morning. Also a case connected with Educational purposes:—Parties from Egypt having placed their children under the tuition of masters whose views on religion were diametrically opposite to their own. I declined interfering in either of them, from reasons which cannot be well explained here.

A person from the town of U ..., stating that he came to enquire whether permission would be given to people coming from his country to purchase some land for Agricultural purposes, there being, as he stated, a great many who would like to do so, I declined to confer with him, as it appeared to me a great injustice to unsettle the minds of hundreds of families living peaceably in their own homes, by leading them to think that arrangements had already been made, or would easily be made, for their reception and maintenance by Agriculture in the Holy Land.

The heat of the weather being so very overpowering today, my Medical attendant would not allow me to leave the house. I was, therefore, reluctantly obliged to give up the idea of going to the Mĕáh Shĕárim Colony to lay there the foundation stone of the new row of houses, as I intended. But I requested Dr. Loewe to inspect every one of the houses, and to communicate to me all the particulars of his visit to our enterprising friends. I also begged of him to examine the exact locality of several fields and gardens outside the city, which had been offered to me for sale last Friday. Dr. Loewe now placed in my hands a large bundle of letters which had just arrived, and within five minutes he was on horseback.

A number of mechanics “חברת פועלי צדק,” were announced, seeking an interview with me, but I was unable to receive them to-day in consequence of some pressing correspondence I had. About four o'clock in the afternoon, Dr. Loewe returned with a full account of every one of the houses. He had been, he said, all around the boundaries of the whole Crescent (such being the intended form of the buildings), entered into every one of the houses, spoke to all the inmates, saw the School, a very large airy room occupied by a number of children and a master; the large cistern, and the places intended for various important buildings of the Society and brought a photographic plan with him of the whole Estate. He also went to inspect the land belonging to the other two Building Societies, and expressed himself highly satisfied. Of the fields and gardens which I requested him to see, I was promised to receive in a day or two plans and all particulars.

Before Minkha prayers I had the honour of receiving the members of ישיבת אחד “Yesheebat Ekhod; all natives of Constantinople. The College bearing the name אחד “Ekhod,” represents, according to the numerical value of the letters, the exact number of inmates of which the Yesheeba is composed, viz.; thirteen, a number indicating the unity of God. They were all introduced to me by their respective names:—

Háhám Sabti Akusti, Ha. Simeon Salmuna, Ha. Nissim Kaloam, Ha. Nissim Fresco, Ha. Bekhor Anikowah, Ha. Sabti Yehoshooa, Ha. Joseph Anáv, Ha. Samuel Kamkhi, Ha. Mercado Kamkhi, Ha. Naphtali Halevi, Ha. Jacob Cohen, Ha. Isaac Farash, and Ha. Yehoshooa Orania, accompanied by their attendant, Iskhak Cohen, and I was much pleased with their conversation.

Monday (August 2nd), deputations from Hebron were this morning announced, and I received them in my chamber, as I felt too weak to meet them in the reception room. They gave me a satisfactory account of the state of the Community, but pointed strongly out the necessity of having a Medical man and a Dispensary. I was fully aware of that from several former communications, but the means of allowing fixed salaries to Medical officers in Hebron, Tiberias and Safed are not yet obtained; possibly in some future time the wishes of our Hebron Brethren may be realized. Subsequently the Russian Consul honoured me with a visit, and kindly assured me, when speaking on the difficulty of finding an appropriate house near the Jaffa gate, that he would have felt much pleasure in offering me accommodation in the Russian establishment, where he said, "There is a kind of hotel for welcome guests." I expressed my warmest acknowledgments to the Consul for the friendly offer, and told him that I always recall to my memory the frequent marks of attention I had the honour of receiving from the Russian Government.

The Káwáss now announced the Sheikh of the Hárám (the Mosque of Omar). He expressed great pleasure in seeing me again, after so many years since my former visit to Jerusalem, and brought me an impression of Arabic and Cufic inscriptions, which are placed around a plan of the Mosque.

Dr. Loewe, on seeing them, said they contain many passages from the Koran, inscribed on the palm of a hand, which, the Sheikh called "the hand of Moses:"—on four swords, bearing, according to Mohammedan tradition, the appellation of "the swords of Moses," together with impressions from the seal of the founder of the Mooslem religion;—the signets of several Sheikhs holding office in the Háráム, and an inscription on the al-menber or preaching-chair. The appellation of "Hand of Moses," "Sword of Moses," originates most probably, observed Dr. Loewe, from an inscription which commences with the words وقال موسى, "And Moses said." A little after he left, another Sheikh arrived, claiming also old acquaintanceship. He gave me a full account of the improvements which had been made in the Hárám by the present Sultan, and the noble gifts which he sent to that glorious spot, the Hárám, which, he said, was so dear to us all.

Tuesday (August 3rd) Mrs. Rachel Rassyeh, Directoress of a girls' school, begged leave to introduce 60 of her pupils varying from the age of 4 to 14, for examination in Hebrew reading, Translation of Hebrew Prayers and Bible, Reading German in Hebrew character, and a variety of needlework, which the pupils brought with them to show their ability.

Mrs. Rachel Rassyeh was accompanied by two assistant teachers—Mrs. Bella Janive and Zebia of Warsaw.

Mrs. Sarah Press, a Directoress of another girls' school, with 25 pupils, Mrs. Pessé with 24 pupils, and Mrs. Reine with 13 pupils, also presented their pupils for examination, so that there have been not less than 122 girls. They were all neatly dressed and good-looking, I requested them to enter one after the other, by groups of ten or fifteen, as many as the room would allow, and then made them withdraw and had others come in, so that I might have the opportunity of seeing them all.

Hebrew books, Prayer books, Bibles, Commentaries on the Bible written in the German language with Hebrew characters, and Ethical works were put on the table, and I was requested by the Directoress to select any page or passage I might choose for examination, and likewise to point out any of her pupils to be examined.

I requested Dr. Loewe to conduct the examination, so as to be thoroughly convinced of the efficiency of the pupils. We had in the room thirty-four girls. I give their exact names and ages.

Háyele, 4 years old, Jentel 5, Rebecca 6, Estherca 6, Mindel ,6 Schöndel 7, Esther 7, Rachel 7, Jettel 8, Rachel 8, Hannah Deborah 8, Alte 8, Rachel S. 8, Rachel L. 8, Hannah 9, Nechámá 9, Esther 9, Nechámá 9, Debora 9, Jettel 9, Schimke 9, Mirel 9, Nechámá 9, Esther 9, Taube 10, Badane 10, Chawah 11, Zebyah 11, Frommkind 12, Baschi Feige 12, Hannah 12, Bascha 12, Rachel 12, Bascha R. Elias 14.

The examination lasted for several hours, and there was every reason to be perfectly satisfied with the result.

Refreshments were handed round, and I took the opportunity of conversing with many of them, and I was delighted with their manners and lady-like conduct.

When they had all left, I began to feel the fatigue of seeing and conversing with too many people, and I was obliged to return to my chamber. I passed a very restless night, and Mr. Aikin said it would be very imprudent for me even to attempt leaving the house.

Being desirous to ascertain the subjects taught in the Eveline Rothschild Girls' School, I requested Dr. Loewe in the morning to go there; and also begged of him to notice the number of pupils.

Wednesday (Aug. 4). I had again, during the day, to read and examine the statements made in numerous letters, referring either to some scheme of improving the condition of our Brethren, or to some cause of charity; and received several gentlemen who came from the Khábád Community in Jerusalem.

Dr. Loewe returning towards the evening, gave a full account of the Eveline Rothschild Girls' School. He said: "There were 119 girls, divided into two classes—I. and II.—each class being in a separate room, under the tuition of three ladies and two gentlemen. Subjects taught in Class I., numbering 52 pupils are, Hebrew, Writing, and Arithmetic, by Mr. Elihu Bekhar Juda; Religion, by Mrs. Bekhora di Burla; and Needlework, by Mrs. Shifra. In Class II., numbering 63 pupils, subjects taught are, Religion, by Jacob Kháy Burla, and Needlework, by Benvenida Mehudar." Dr. Loewe examined several pupils in both classes, and expressed himself much pleased. The appearance of the pupils was very satisfactory; all of them were neatly dressed. I appointed a day to see all the masters of that school.

Thursday (5th Aug.). Distressing accounts having reached me regarding the spread of the cholera, I was anxious to have several houses whitewashed, and a number of streets thoroughly cleansed, removing the refuse out of the city. I gave first the commission to one person who had done some similar work for me before, but could not come to any arrangement with him. I then sent for another, who, I thought, would surely be able to undertake the work; but he put himself in communication with another party, which I did not desire him to do, and I was obliged to give up my original intention.

I had some conversation on the subject of general drainage in Jerusalem with a Gentleman of authority; he told me that all the refuse of the city is now carried into the Pool of Bethesda, which strange to say, I was informed is close to the house intended for the barracks, and the soldiers living therein appear not to experience the least inconvenience on account of its vicinity. If arrangements could be made to clear that pool entirely, to admit pure water only, and to dig special pools for the purpose of conducting there the city drains, Jerusalem might become free from any threatening epidemic. All the Doctors in Jerusalem assured me that the Holy City might be reckoned, on account of the purity of the atmosphere, as one of the healthiest places.

Friday (August 6th), I had occasion to see the work of eight mechanics; a watchmaker, an engraver, a lithographer, a sculptor, a goldsmith, a bookbinder, and carpenter, and all did their work most satisfactorily. The watchmaker, Joshua Fellman, into whose hands I put a valuable repeater for repairs, put it within a very short time in excellent order. The same man in addition to his skill as a watchmaker, displays also great talent as a Hebrew caligraphist. He presented me with a grain of wheat, on which he wrote nineteen lines, forming an acrostic on my name.

The engraver engraved for myself, and several of my party, Hebrew inscriptions in the best style. The lithographer, Mr. David Spitzer, a native of Hungary, lithographed a number of address cards for me after a pattern I gave him of a London made card. I could scarcely find out the difference between the one and the other. The sculptor, to whom I gave the order in the evening to prepare two stones for me with inscriptions of the verse, כִּי רָצוּ עֲבָדֶיךָ אֶת אֲבָנֶיהָ וְאֶת עֲפָרָהּ יְחוֹנֵנוּ "For thy servants take pleasure in her stones," etc. (Ps. cii. 15), accompanied by the date of my sojourn in Jerusalem, did the work in one night. The goldsmith made a number of rings, tablets, and cases. The tinman made two large cases for my books and papers. The bookbinder bound the Statistical accounts in very good style, and the carpenter gave equal satisfaction; he did his work as well as any English carpenter could have done.

I was again greatly disappointed when my Medical Attendant would not allow me to leave my apartments, and I was obliged to commission Dr. Loewe and Mr. Aikin to do the work which I was so anxious to have done myself, to inspect the Touro Almshouses, the windmill, and the whole of the Estate "Kérém Moshé ve-Yehoodit."

On their return, they told me they had been in every one of the houses, and spoken to all the inmates; they found all the apartments remarkably clean, and the occupants thereof, with the exception of one, Mr. Moshé Cohen, in full enjoyment of health. They also entered the four new houses for the occupation of which I have already nominated four deserving families, and assured me that they were well built, and in every respect like the old houses. They ascended to the top of the windmill, and found everything perfect, with the exception of the millstones, which are a little worn, but not to such an extent as to prevent grinding; the garden, and the wall all round they considered to be in perfect order.

I was particularly pleased with their account of the windmill, as I had a double object in building it—to benefit the poor and encourage industry. According to Paragraphs V. and VIII. in the Agreement, "The poor should always have their wheat ground at a reduced price; they are to pay for each measure two páráhs less than the charge would be to any other person not classed among the poor; and when both poor and rich persons come at the same time to have their corn ground, precedence should always be given to the poor."

On enquiring for some particulars regarding the names of the present occupiers of Mishkenot Sháănanim, and the number of souls in each house, Dr. Loewe stated as follows:—

Of those who belong to the Sephardîim, I have seen Mrs. Sultana, the widow of the late Háhám Báshi, R. David Házán, her daughter and a servant	3
Háhám Yitzkhak Cohen and his wife	2
Háhám Joseph Taragan, his wife, son and daughter, and an infant (girl)	5
Háhám Joseph Nissim Burla, his wife, two daughters and two sons	6
Háhám Abraham Cohen, his wife and two sons	4
Háhám David Trabloos, his wife, son, and two daughters	5
Rebecca, the widow of Háhám Penso, her son and two grand-daughters (orphans)	4
Sool, the widow of Háhám Abraham Khároosh, her two sons and two daughters	5
Simkha, wife of Jacob Khaziza the baker, her son, and two daughters	4
	38

And of those who belong to the Ashkenazim:—

The Widow Kháye Rassyeh Rivlin, her two sons and daughter	4

Gesche, the widow of R. Benjamin Lilienthal, and her three sons	4
Mr. Solomon Elbe the weaver, his wife, son, and daughter	4
Mr. Meyer Flungian, his wife, son, and daughter	4
Mr. Aaron Fellhändler and his wife	2
Mr. Moshé Meyer, of Wasluiu, and his wife	2
Mr. Moshé Cohen and his wife	2
The Widow Rachel Leah and her two sons (her husband had been killed last year by one of the sentinels at the Jaffa Gate)	3
The Widow Selda and her daughter	2
	27

Amounting altogether to 65 souls.

The Widow Rachel Leah, who occupies a small room in the house of her foster-parent, Mr. Moshé Cohen, Dr. Loewe observed, has with her one daughter, who is married to a person of the name of Eliah. Unfortunately he has gone to Cairo, with a view of seeking some employment there, and nothing has been heard of him for a long time. Mr. Aaron Fellhändler's son-in-law, a son of the Rev. Samuel Hellir, of Safed, came to Jerusalem with the intention of consulting the physicians respecting a weakness in his eyes. Mr. Aikin kindly offered to prescribe for him; but the patient, probably from some nervous affection, would not allow him to touch his eyelids.

I have much pleasure in availing myself of this opportunity to record here how much my friend Mr. Aikin made himself endeared to all the poor patients who presented themselves to him, by his most kind and efficient medical advice, accompanied by ever-ready assistance. They surely will long remember him, and invoke the blessings of Heaven upon him for his benevolence and skill.

The roofs of the houses occupied by the widow Lilienthal and by Mrs. Simkha Khaziza require some repairs. Both the Synagogues of the Portuguese and Germans adjoining the "Mishkenot Sháănánim," Dr. Loewe said, were remarkably well kept. It was suggested by the inmates (1) that the key of the public bath should be under the special charge of one of the inmates; (2) that the person who might happen to be in possession of the mill should grind their corn, so that they need not have to carry it into the city for that purpose; (3) that they be permitted to take water, in the event of their own cisterns becoming empty, from those which are in the adjoining garden near the mill; (4) to have shutters affixed to all the windows, so as to prevent thieves entering the houses; (5) to make a proper pavement of square smooth stones in front of the houses, so that the rain-water which passes over into the cisterns may not become mixed with the mud which, during the winter season, covers the present pavement; (6) to have a permanent awning made in front of the houses so as to shelter them, on the east and west sides, from the powerful rays of the sun.

In accordance with the report, I have taken all the above suggestions into consideration, and promised to several of the inmates whom I had subsequently occasion to see, to do as much as there is in my power to make them all comfortable in their dwellings.

The time now was near the hour to prepare for Sabbath, and several gentlemen already entered the house for Minkha. I joined the Congregation in prayers, saw again most of them present when I recited in my room the blessing of Kidoosh, and, being always well provided with the best wine, I made the cup pass round as often as possible, and felt happy with the pleasing countenances all around me.

In the morning I noticed in the Synagogue several gentlemen from Hebron and Tiberias, and on the terrace, like the Sabbath before, some well dressed ladies, reciting their prayers with great devotion.

After Kidoosh the good Ladies' Committee of the Soup kitchen brought some excellent dishes of Khameen (חמין) or "Riscaldato," of which I and all my party cheerfully partook. Being the Sabbath preceding the fast, I had not so many visitors, and devoted the greater part of the day to the reading of the Páráshá and the Commentaries thereon, expounded to me by Dr. Loewe.

Sunday morning (8th August) I passed a most uncomfortable night; I suffered from indisposition occasioned by the change of diet, and I had to remain confined to my chamber. But I nevertheless saw, in the course of the day, several parties belonging to the working classes, and considered their applications. They stand much in need of material for their respective work and trade, also of improved implements; if any one in Europe were to send such to them, at a reasonable price, the mechanic in Jerusalem would be sure of making a good profit by his work; as it now is, they have to pay such a high price for the material that the work leaves them but a very small profit.

I was anxious to have a correct report of the Talmud Tora Schools belonging to the German and Morocco Congregations; I also wished to inspect the Rothschild Hospital and all the charitable institutions the esteemed members of that family established in Jerusalem, but it being impossible for me to do it personally, I requested Dr. Loewe and Mr. Aikin to visit them; I myself took up my usual work, to read the letters which had been left with me last Friday, and replied to all those which required immediate consideration. Nearly the whole of the day was occupied with necessary enquiries regarding the character of a number of persons who thus addressed me.

Towards evening the Gentlemen I sent to inspect and examine the Schools returned with most satisfactory accounts. Dr. Loewe stated that their first visit had been to the Talmud Tora School of the Ashkenazim Perooshim, situate in the Estate known by the name of Khătsár R. Yehooda Hakhassid.

"There are," he said, "128 pupils, divided into 13 classes, under the tuition of 13 masters, each class in a separate room'; three inspectors, and a Committee of three Gentlemen the latter serving gratuitously. No. 1 is the highest and No. 13 the lowest class. We began the examination with that class and terminated with No. 1.

Class 13, the most elementary class: here 9 pupils are taught the alphabet, by R. Mosheh Cohen, of Huradna; receiving a salary of 72 piastres per month.

No. 12 numbers 13 pupils, being taught the diacritical points and the reading of prayers, by R. Jaacob, of Minsk; at a salary of 100 piastres per month.

Class 11, numbering 17 pupils, who are taught the Pentateuch and Hebrew Grammar by R. Abraham, of Ponewies; receiving a salary of 140 piastres per month.

Class 10, numbering 12 pupils, receive instruction in the Pentateuch, the Commentary of Moses Mendelsohn (ביאור) and Hebrew Grammar by R. Moses of Huradna, at a salary of 170 piastres per month.

Class 9, numbering 12 pupils, who are taught Pentateuch and the Commentary of Rabbi Shelomo Yitzkháki (רש"י) by R. Samuel, of Minsk: salary 120 piastres per month.

Class 8 numbering 10 pupils, receive instruction in the Hebrew Bible, Mishna and Kháyeh Adam by R. Zebi, of Kowno, at a salary of 160 piastres per month.

In this class such pupils enter whose mental capacities would not enable them ever to become distinguished students. They are sent out to become apprentices to some trade as soon as the opportunity presents itself, and the money ready to pay the master. The room in which this class was held appeared to us considerably smaller than the others, and we called the attention of the Committee to it. In reply, they observed, that the room in question had been procured by the money of a certain endowment made by the late Lyon Moses, Esq., of Aldgate, London, and they had, for the present, not the means to enlarge it. In reference to the pupils in this class, the Committee observed on the great benefit they would derive, if certain funds were at their disposal to engage permanently a number of clever mechanics to teach them a trade: allowing them an hour or two every day to learn the most necessary subjects for their religious education.

Class 7, numbering 8 pupils, who are taught the Talmud without any Commentary by R. Dob Poniwis, the latter receiving a salary of 140 piastres per month.

Class 6, numbering 10 pupils, who receive instruction in the whole Hebrew Bible, and the Talmud and Commentary, by the Rev. Zebi, of Pinsk, having a salary of 120 piastres per month.

Class 5 has 8 pupils; the subjects of instruction being the same as in Class 6, only more advanced; taught by Mr. Joseph Cohen, at a salary of 160 piastres per month.

Class 4, numbering 8 pupils; the subjects of instruction being the same as Class 5, but more advanced; taught by Mr. Seéb Sapir, at a salary of 150 piastres per month.

Class 3 has 9 pupils; subjects of instruction, more advanced, taught by Mr. H. L. Mutes, the latter receiving a salary of 160 piastres per month.

Class 2, having 9 pupils; the same subjects still more advanced taught by Mr. Jacob bar Shemaryah, who has a salary of 180 piastres per month.

Class 1 has 6 pupils, being taught, in addition to the Talmud and its Commentaries, also the Codes of law, by the Rev. Judel, of Lomza, at a salary of 200 piastres per month.

"The Caisse of Talmud Tora belonging to the Ashkenazim Perooshim, has thus an expenditure of 1,872 piastres, about £18 every month, for the religious education of 123 pupils. The treasurers of the Institution are Messrs. Fischel Lapin, Eleazer Salkind, and Nathan Grüngort, the Banker, of the firm 'Joffe and Grüngort.'"

Mr. Aikin was much pleased with the healthy appearance of most of the pupils, the cleanliness of the rooms, and their appropriate sizes, with the exception of that containing the pupils of Class 8.

"The gentlemen of the Committee informed us," continued Dr. Loewe to observe, "that they have in their Community also twenty-five private Schools, the salary of the teachers being in the same proportion as that of the teachers in the Talmud Tora School.

"The School belonging to the Morocco Congregation," Dr. Loewe said, "is situate in their Hospice called Bátê Makhseh. Although we only intended to examine the pupils, the Rev. Háhám David Bar Shimeon, the esteemed Head of that Community, took us into every room occupied by widows and other families residing in that Institution. He took us even into the Public bath (מקוה) adjoining that place, and we all took up the water with our hands; it was as clean and pure as any spring water we might have seen in any European bathing establishment."

Considering that most strict observers of Religion in Jerusalem use at least every Friday a Public bath, their state of cleanliness must be more satisfactory than that of many others living in the Holy City, and there are Public baths adjoining almost every place of worship in Jerusalem.

"The room in which the pupils received their instructions," Dr. Loewe remarked, "was very large and lofty, and I met there fifty-six scholars, under the tuition of Signor Joseph ben Sano, looking well and healthy.

"I examined them in several portions of the Hebrew Bible with the Arabic translation, and I had every reason to be pleased with them.

"On leaving the Hospice of the Morocco Congregation, we went to the German Soup-kitchen. Two small rooms and a little courtyard in front constituted the space intended for the reception of the poor. We examined almost every corner, even the kitchen, and we noticed the utmost cleanliness. We all sat down there to take our dinner, and fully enjoyed it. We requested the Ladies and Gentlemen who attended there to send you, Sir Moses, a portion of the dishes they offered to us. Subsequently we visited the Rothschilds' Hospital, where Dr. Schwarz kindly permitted us to inspect every room; saw all the patients, the dispensary, the kitchen, and magazine, tasted the soup given to the patients, and found every thing in excellent order. We also entered the adjoining little Synagogue, saw the cases in which the linen is kept for distribution among the poor women in accouchement:—this being an Institution founded by the charity of the Baroness Betty de Rothschild, which entitles ten poor women in confinement, and their babes, to receive every month the necessary linen, and a gift of ten francs—and left the Hospital perfectly satisfied with the noble exertions of the founders, and those to whom the management had been entrusted for the alleviation of the sufferings of our poor Brethren and Sisters.

"Dr. Schwarz told us, on that occasion, that, by the charity of Madame Mathilde Cohen (the wife of M. Albert Cohen, of Paris), 269 loaves of bread are distributed every week among the poor; of which number the Sephardîim receive 145, the Máărbîim 30, the Perooshim 40, the Volhynian 24, the Austrian 25, and the 'Hábád' 5 loaves. By the charity of M. Albert Cohen, 23 poor apprentices to trade receive monthly 15 piastres, and, every evening, religious instructions from the Rev. Isaac Prager, the pastor of the Hospital."

I was much pleased with the interesting information Dr. Loewe and Mr. Aikin gave me of their day's work, and made several memoranda in reference to the institutions they had visited.

Towards the evening messengers arrived from Safed, giving distressing accounts of the place, in consequence of the great number of persons from Damascus who took up their abode among them, in hopes of escaping the effects of the cholera, which they said was raging in that city. They implored me to cause a Medical man permanently to reside with them, as there had been a great deal of illness in Safed since the last month. I assured them that steps had already been taken, in compliance with a former similar request of their Community, to obtain a Medical officer for their Holy City. Among my own party, I regret to say, Mr. Aikin just entered to tell me several cases of serious indisposition had occurred, which made me indeed feel anxious, but my trust in God's great mercy, which hitherto has never forsaken me, animated me with hope that health would again soon be restored unto them, and unto myself, so as to be enabled to accomplish my task in the Holy Land.

Monday (9th August, ערב תשעה באב), I requested my Medical attendant to take the Hospital Báté Kholim of the Ashkenazim Perooshim by surprise, and endeavour to be present during the consultations when the outdoor patients arrive. He had already been there once together with Dr. Loewe, when two wards, one for men and the other for women, had been visited by them, where they found every bed occupied by a patient. Each ward, they then said, had eight beds for the accommodation of patients. They also, on that occasion, visited the Dispensary, which I had sent to Jerusalem under the charge of a Physician, in the year 1843. Dr. Loewe, who saw it when it came from the Apothecaries' Hall, in London, assured me that all the furniture, including every bottle, drawer, case, or barrel appeared as perfect as it had been when first forwarded to the Holy City. Mr. Aikin, on the day of their visit, spoke to every one of the patients to ascertain the nature of his illness, so as to convince himself whether it was not mere poverty which induced him to crave permission to enter the Hospital; he also examined the register of prescriptions, and the drugs and medicines in bottles and in cases; and had a long interview with Dr. Puffeles, the Director of the Hospital, to learn all the particulars respecting the patients. Dr. Loewe also visited it alone, very early in the morning, on one day last week. To-day I was anxious to ascertain whether the out-door patients who applied for advice and medicine were in reality suffering from illness, or merely applied there with a view of obtaining relief.

Being the eve of the Fast, the 9th day of Ab, I could not see my Medical attendant to hear his report.

The devotion with which prayers in our Synagogue had been this evening recited, were of a most soul-stirring character. To hear the cries, to see the almost unceasing flow of tears, to witness the extinction of the lights and the foreheads of every one of the Community touching the ground: exclaiming “עַד מָתַי לֹא תְרַחֵם אֶת שְׁאֵרִית נַחֲלָתֶךָ” is a scene which can never be forgotton, even by those whose hearts are otherwise callous to the cry of Jerusalem.

Tuesday (10th August, (תשעה באב). The whole day was spent, after prayers, in complete retirement, but the evening, after the breaking of the fast, numerous calls have been made enquiring after my state of health after the fast.

Wednesday (11th August). Received visits from a deputation of Armenian priests, who came to express the sentiments of friendship on behalf of the Armenian patriarch; Mr.

Consul Moore, Dr. M. Sandreczki, Dr. Schwarz, Astriades Effendi, Mr. Valero, and a deputation from Shĕkhém (Nablous). News respecting the cholera was very unsatisfactory. No steamer, it is apprehended, will be permitted to enter the Harbour of Jaffa, and all who come from the coast of Syria will have to perform a quarantine of ten or fifteen days.

Mr. Aikin gave me to-day the report of his visit to the Bátě Kholim Hospital. He had been with Dr. Puffeles for more than two-and-a-half hours, seeing all the out-door patients who came to the Doctor for advice and medicine. He examined every case himself, and was quite certain that none of those whom he had seen there—and there were a good many of them—could have come for any other purpose but for receiving advice to alleviate or entirely to cure some illness from which they were suffering. He was equally pleased with the care and unceasing attention of the Hospital Committee; and in his approbation, which is recorded by himself in the Register kept in the Bátě Kholim, bearing date the 15th August, 1875, he most strongly recommended it to the support of every friend of humanity.

On making enquiries whether the Germans had any benevolent societies among themselves to support the sick and poor in their own houses, and to attend them in that awful moment when, by the will of God, the patient is ordained to leave his terrestrial abode, some of their Community who just then happened to be with me, enumerated not less than four among the Perooshim Community alone.

"There is," they said, "the 'Bikoor Kholim,' ביקור חולים, under the direction of Mr. Yokhanan Hirsch Schlank, assisted by a Committee of four treasurers, Messrs. Shelomó Salman Levi, Abraham Rabensohn, Abraham Yitzkhak Paroosh, and Abraham Frost.

The Gemiloot Khassadim, גמילות חסדים, numbering 119 members, under the direction of Mr. Abraham Gutmann, and a Committee of three treasurers, Messrs. Moses Novamiesta, Moses Mádfis, and Haim Weksener. (This Society combines with its functions also those of a Loan Society, already mentioned.)

The Khĕbra Kadeesha חברה קדישא, numbering 156 members, under the direction of the Rev. Meyer Meánikscht, one of the most worthy and learned Representatives of the Samot Congregation, and assisted by a Committee of six Gentlemen—the Rev. Abraham Eisenstein, Messrs. Novamiesta, Yokhanan Zebi Schlank, Elieser Dan Beharalbag, Seéb Wolfinsohn, and Shelomo Salman Levi.

In connection with this Society must be mentioned a charitable gift of a most worthy and pious lady, Madame Debora Pollack, formerly residing at Königsberg, in Prussia; subsequently she removed to Berlin, where, eight or ten years ago, she died. Madame Pollack bought a plot of ground on the Mount Olives for the purpose of interment, and favoured that Society with several contributions of money.

The Society "Dérékh Hakháyim," דרך החיים numbering 106 members under the presidency of the Rev. Gershon Sopher, assisted by the Treasurer, Mr. Zebi Slonim. This Society has but recently been established for enabling the mechanics and tradespeople to have every day an appointed hour for Biblical studies. Combined with this object is also that of attending the sick, assisting them as far as it may be in their power, and rendering the necessary solace and comfort in the last hour.

Their expenditure amounts annually to about four-thousand piastres, and there are, my informants added, similar societies among the other Hebrew Communities in Jerusalem.

In accordance with my instructions, Dr. Loewe visited the Hospice of the Pilgrims and the Bátė Mákhseh, situate on Mount Zion, an Institution established by our German Brethren on the Continent; also the Bátė Mákhseh of the Sephardîim Community, and he gave me the following particulars:—

"The Hospice of the Pilgrims, and the Bátė Mákhseh were founded fifteen years ago by the order of a Central Committee in Germany, consisting of three members: the late Rev. Jacob Ettlinger, Chief Rabbi of Altona, Mr. Joseph Hirsch, a merchant in Halberstadt, and the Rev. Dr. Israel Hildesheimer, then Chief Rabbi in Eisenstadt, now in Berlin, who raised funds from among our benevolent Brethren in Germany for the purpose of providing ten poor deserving families with a house free of rent for three years. Since that time several distinguished Israelites in Germany have added to the numbers of houses by their own benevolence.

"The death of the Rev. J. Ettlinger and Mr. Joseph Hirsch deprived the Central Committee of the zealous co-operation of two of its members, in whose stead entered Messrs. Akeeba Lehren of Amsterdam; Gumprech Hirsch of Berlin; and the Rev. Haim Zebi Manheimer, Chief Rabbi of Ungwar. There are now thirty-seven houses inhabited by deserving members of the several Communities. Of these, four had been built by the brothers Hirsch, of Halberstadt: bearing the name of Newêh Shálom נוה שלום after the name of their late brother Shálom; three by Mr. Aaron Scheyer, of Frankfort-on-the-Maine; one house named 'Ohel Shelomo,' built in memory of Rev. Shelomo Ulman, late Chief Rabbi of the Consistoire in Paris; and six houses, built by Baron Wilhelm de Rothschild, in memory of his daughter Sarah.

"Between the houses No. 34 and 35, a large gate is now being built, which will be named after the Emperor of Austria, 'Franz Joseph's Gate,' His Imperial Majesty having laid the foundation stone during his stay in Jerusalem. Of six houses which are now being built, some will bear the name of 'Beth Yáăcob,' in memory of the late Rev. Jacob J. Ettlinger, Chief Rabbi of Altona.

"During the first ten years, the Bátê Mákhseh were under the protection of the Austrian Consul; subsequently they were placed under the sole surveillance of the Local Committee, consisting now of three Gentlemen; Messrs. I. H. Marcus, Meyer Schönbaum, and J. M. Goldschmid.

"Whenever the time approaches to elect ten new inmates, the Local Committee gives notice to the Representatives of all Congregations, requesting them, in the name of the Central Committee, to select ten deserving poor families to whom the vacant houses are then allotted. *

"I entered into the houses of Messrs. Scheyer, Coronel, Hausdorf, and several other houses, and found them all very clean and comfortable. I also visited the Pilgrims' room, which I was told was now occupied by a Gentleman recently arrived, and was then conducted to the roof of Mr.

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* See Appendix, Lit. D.

Scheyer's house, whence I had a fine view of all the surrounding hills.

"On leaving the houses I was taken to the spot where a number of labourers are now employed to clear away the rubbish, and many of our Brethren were pointed out to me among them. I also noticed the beautiful cisterns, which, on account of their large size, must be most valuable to the inmates of the Hospice.

"After taking leave of the Committee, who accompanied me on all my visits, I entered the houses belonging to the Bátė Mákhseh, or Hospice of the Sephardîim congregation. I met there, in the Yesheeba, the Rev. Raphael Fanidjil, the Rev. Moses ben Viniste, and several other Háhámim; they kindly conducted me all over the place. I visited a School adjoining the Yesheeba, but being rather late in the day I could not examine the children.

"I then entered several rooms, and noticed a house bearing outside an inscription to indicate that Baron Wilhelm de Rothschild was the founder of it; on asking permission to enter, which was cheerfully accorded to me, I received a hearty welcome from Mr. Eliezer Zahal, the Shámás of the Portuguese Congregation, whom I was in the habit of seeing every day in our little Synagogue. The room was furnished entirely à l'Orient, without chairs or tables, straw mattings being laid out in every direction, all nice and clean. The Gentlemen with me expressed fervent hopes soon to be enabled, by the contribution of friends, to build other houses, which, they said, were so much required for the accommodation of the poor."

Thursday (12 Aug.). By the mercy of God I felt somewhat stronger to day, and I sent word to the Representatives of the Volhynian Khassidim Congregation, who kindly had invited me immediately after my arrival to visit their Synagogue, that it was my intention to attend there at the Minkḥa prayers. I was anxious to pay my respects to His Excellency the Governor; but on enquiry, I have been informed that he had not yet returned from Gaza. This was a great disappointment to me, as it would have afforded me the opportunity of not only testifying the high regard I entertained towards him, as the faithful Representative of the Turkish Government, but also as a man endowed with a noble heart and distinguished qualities. My excellent friend, Mr. Consul Moore, to whom I next desired to pay my respects, was also absent; but I nevertheless proceeded to his house to express to his amiable consort, Mrs. Moore, the high esteem I entertain for her excellent husband, and how much I feel myself indebted to him for the kind attention paid to my requirements during my stay in Jerusalem, in compliance with the instructions he received to that effect from Her Majesty's Government as well as from his pure motives of friendship which he had evinced towards me on so many occasions.

I had to be carried in a sedan-chair up rather a high flight of stairs to reach the Consul's house, but on my arrival there I found myself too weak to step out; Mrs. Moore, however, most kindly came to me, and I had the satisfaction of paying through her my tribute of respect to the Consul.

I then proceeded to the Synagogue, and was there most agreeably surprised with the magnificent appearance of that noble edifice. Its style of architecture is somewhat similar to that of the German Synagogne, "Beth Yáăcob." It is 100 feet high from the floor to the cupola; contains a number of Communal offices, a College for the study of the

Holy Law; and in an adjoining building also a Public Bath. I was received on entering the Synagogue by the Representatives of the Congregation, and their President, Mr. Nissan Bak; and met there my esteemed friends, the Rev. the Háhám Báshi, the Rev. Meyer Auerbach, and the Rev. Samuel Salant.

The Synagogue was brilliantly illuminated, presenting a most pleasing sight of the circular gallery under the cupola occupied by a number of ladies in their best holiday attire; and a crowded Community of devout Brethren in every part of the building. Hymns and Psalms, the former specially composed for the occasion, were beautifully recited; and the Rev. Elia Sarahson delivered an excellent discourse.

Prayers were then offered up for the Turkish, English, and Austrian Sovereigns; for the Spiritual heads of the Congregations in London and Jerusalem; for the speedy restoration to health of the Baroness Meyer de Rothschild and Sir Anthony de Rothschild, and an "El-Málé-Rákhămim" in memory of my lamented wife.

I was told that the whole of the noble edifice had been built by the hands of Jews; every kind of work, it was further observed, that of a carpenter or a blacksmith, a glazier or an embroiderer, a goldsmith or an engraver, all had been done by the Jews in Jerusalem. I noticed some beautiful silver ornaments for the Sephárim, specially a large massive silver crown, and when I enquired where it had been made, the man himself who had done the work was introduced to me. The Synagogue was full in every corner, but owing to the proper arrangements no inconvenience had been felt, On leaving the Synagogue we entered a small room, where refreshments were handed round, and we drank to the prosperity of Jerusalem.

I now gave instructions to take me to the Bátê Mákhseh of the Sephardîim and German Congregations, but, when half way to the spot, I was obliged to return, feeling very much the fatigues occasioned by the exertions of the day.

Friday (13th August) I proceeded to the Western Wall (כותל מערבי) to offer up the customary prayers. The road leading to that hallowed spot, and the houses in its vicinity, are still in a state of ruin, causing man and horse to stumble over detached fragments of ancient structures, and remind the pilgrim that a great deal of work has yet to be done before the paths of Zion will be even and smooth. When I visited Jerusalem, in the year 1866, I exerted myself very much to have an awning made in front of the Western Wall. I had already made an agreement for the execution of the work, but unexpectedly some obstacle occurred, which could not be surmounted, and the matter dropped. A gentleman recently tried to place there some seats for the accommodation of the numerous visitors arriving daily at that spot, and not succeeding in his endeavours, he asked permission to have at least a number of large square marble stones placed there, and was allowed to do so. But they did not remain long in the place assigned to them; first one stone was removed, then another, until at last all of them disappeared.

We did not forget our dear relatives and absent friends whilst standing before that remnant of our former great and holy Temple. Prayers were offered up at our request for all of them, specially for the speedy restoration to health of the Baroness Meyer de Rothschild and Sir Anthony de Rothschild, and we hope they may all have been favourably received.

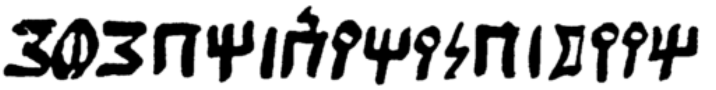
The Háhám Báshi having requested me to receive a special deputation, I appointed the afternoon for an interview, though I felt greatly the fatigue from this morning's exertions, and was obliged to retire to my chamber. About two o'clock p.m., Háhám Shalom Moshé Khay Gagin, Principal of the Yesheebat Toledoth Yitzkhak, and Signor Yitzkhak Kalamaro, the Treasurer of the Synagogue "Bethel," entered. They communicated to me their intentions of securing land for the building of 80 houses, a Synagogue, Beth Hamidrash, and a Public Bath. They had already, they said, decided to purchase for that purpose a plot of ground near the City wall, measuring 26,000 builders' yards, at the price of 900 Napoleons, towards which amount the Gurgistan Congregation was ready to contribute 650 Napoleons; but unfortunately the expenses necessary for the purpose of securing the purchase by a proper contract proved to be so great that they had to relinquish it

The deputation made to me certain proposals on that subject, which I promised them to take into consideration.

They also communed with me on matters referring to the Kérém Moshé ve-Yehoodit, and I gave them full instructions how to act, so as to secure the object in view.

Sabbath Nákhămoo (14th August): many friends honoured me during the day with their visits; Representatives of Colleges and charitable institutions came to see me, and I listened to many interesting observations they made in reference to the comforts vouchsafed unto Zion by the Haphtárá of the Sabbath. Towards the evening I saw Mr. Krüger, a Gentleman I knew when he was in office at the Greek Consulate in Jerusalem, Dr. Schwarz, Dr. Puffeles, and some Gentlemen from Hebron.

Sunday (15th August): I made to-day the final arrangements regarding the allotment of the four new houses in the

Kérém Moshé ve-Yehoodit, and communicated the necessary particulars thereof to Her Majesty's Consul. I also took steps for securing unto them and unto others those advantages which it was the intention the poor should, in some measure, derive from the Windmill. Towards the evening I received a visit from a Sheikh of the Hárám, who brought me some flasks for oil-lamps, as a souvenir from the Hárám. On his leaving, a gentleman of the name of Joseph Masood, from Sana, in Arabia Felix, was announced. From the credentials he produced it appeared that he had been sent by the Hebrew Community of Sana to Mr. Jachya Mizrakhi, in Alexandria, to induce the latter to appeal on their behalf to their Brethren in the Turkish dominions, that the Jews in Arabia Felix might now, as they are all under the benign sway of His Imperial Majesty the Sultan, receive the same protection which all his other subjects have. Among the numerous signatures which were affixed to the document there was one which excited much curiosity, as no one could read the characters. On being submitted to Dr. Loewe, he pronounced them to be Sabæan or Himyaritic: characters, he observed, probably used by Bilkîs, the Queen of Sheba who visited King Solomon in Jerusalem; and read the letters,  —Haim Ben Yakhya Hhâbâshoosh (the Abyssinian)—a Gentleman who, he said, might have been at Sana to search after Himyaritic inscriptions; as the name is introduced with the words "המעורר ישנות פניצי ומקי׳ץ נרדמי אירפא."

Mr. Masood will, I have every reason to believe, be successful in his mission as soon as proper representations can be made to the Turkish Government.

Towards the evening I had the pleasure of receiving a letter from my esteemed friend, the Rev. the Háhám Báshi recommending to my special attention a Háhám who is about proceeding by the same steamer I might happen to sail in, to Algiers and the Barbary States; that Gentleman being commissioned by the Sephardîim Congregation to receive contributions towards the funds raised for the support of the poor.

Of these contributions, I was subsequently informed by the Rev Meyer Auerbach and the Rev. Samuel Salant, the poor belonging to the German Congregations in the Holy Land receive no share whatever. I mention this fact for the purpose of correcting certain statements which have recently been made elsewhere in reference to this subject.

Monday (August 16th): fresh reports regarding the spread of the cholera reached us again, and there was no longer any doubt that we should have to perform a quarantine; but there was great uncertainty whether any steamer would touch Jaffa to take us on board. I telegraphed to Beyrout to ascertain the correct information; but it appeared that the officer of the Bureau himself was obliged for safety to escape from the place of danger, and I had no reply.

In the meanwhile I gave the order for our departure, but would not fix the day or hour, to avoid unnecessary inconvenience to my friends, who, I knew, would be anxious to accompany me some distance out of the City.

Tuesday (17th August): I have been engaged the whole day in receiving deputations and visitors; our esteemed friends, the Rev. the Háhám Báshi and the Rev. Moses ben Viniste, representing the Sephardîim Synagogue, accompanied by the Secretary, Háhám Abraham Penso; the Rev. Meyer Auerbach and Mr. Baruch Brill, of the Beth Yáăcob

Synagogue, accompanied by Mr. Joseph Rivlin, the Secretary of the Perooshim Congregation; the Rev. Háhám Elyáshár and all the members of the Yesheeba "Beth Guedalla"; Messrs. Mordechai Joffe and Fischel Lapin, Representatives of the German Soup Kitchen; Háhám Raphael Trabloos and R. Samuel Meyookhas, Representatives of the Portuguese or Sephardîim Soup Kitchen, who told us that they distributed once a week, for Sabbath, bread, meat, and rice among 400 poor of their Community. Speaking on the subject of benevolent institutions among the Sephardîim, some of my friends told me that they have two institutions, one called "Khebrát Khătánim," חברת חתנים, to assist a young man when about to marry; and the other, Hakhnasat Kallah, הכנסת כלה, to afford assistance to young women on their marriage. They have also nine "Khebrot," חברות, to render the necessary help to poor in days of sickness and sorrow; among these the Khebrát Shébet Akhim, חברת שבת אחים, under the direction of Háhám Joseph Usiel, and the Khebrát Maskil el dál, הברת משכיל אל דל, under the direction of R. Simon Salmoona, number each of them 120 members.

When those Gentlemen had left me, I received visits from Messrs. Shelomo Salman Levi and Abraham Rabensohn, of the Bátė Kholim Committee; Dr. Schwarz, Dr. Puffeles, Dr. Sandreczki, Mr. Israel Dob Frumkin, the editor of the Khăbázelet, and Mr. Michel Cohn, the editor of the Har él.

I was much pleased in making the acquaintance of two Editors of two different periodicals, believing that the existence of two papers in one Community, specially in one like that of Jerusalem, must always tend to serve the interests of parties who, in their views regarding the communal welfare, widely differ one from the other.

I then had the pleasure of seeing the excellent Rabbi Yitzkhak Prager, the Principal of the "Doresh Zion" Institution, and the four teachers—Messrs. Joseph Haim, Judah Fanidjil, Yom Tob Manasseh, and Zebulun Leon, of whose pupils I had received so favourable a report.

Being desirous to learn the amount my Brethren, the Sephardîim, pay their teachers in their Talmud Tora School, a Gentleman present kindly gave me the following particulars:—

Háhám Baruch Pinto, Head Master, having 10 pupils in his class, teaching the Talmud and the Codes of Law, receives 40 francs a month.

Háhám Shelomo Joseph, with 8 pupils, teaching the same subjects, 20 francs per month; Morenu Nino, with 7 pupils, 20 francs per month; R. Yitzkhak Molko, with 8 pupils, 20 francs.

Masters teaching the elementary subjects, such as Alphabets, Reading, Prayers and Parasha, receive salaries as follows:—

			per month.
Signor	Mercado Fresco,	30 pupils	35 francs.
„	Moshé Baruch,	25 „	30 „
„	David Cohen, Resh Dubna, and Shelomo Bekha		50 „
„	Eliahu Taragan,	28 pupils	30 „
„	David Pisante,	24 „	28 „
„	Haim Burla,	22 „	24 „
„	Presido Hamoui, teaching the Hebrew Bible in a class of 14 pupils, 30 francs.		
„	Moses Elkanati, teaching elementary subjects in a class of 26 pupils, 30 francs.		

Signor Eliahu Cohen, teaching elementary subjects, Hebrew Bible, Rashi, and Eyn Yáăcob, in a class of 40 pupils, receives 40 francs per month.

Total number of pupils, 326.

The names of the Háhámim Eliahu Gachrim and Raphael Mehudar were now announced; they are the teachers in the Simon Edlen von Lämel's Stiftung; the names of the Rev. Jacob Nehemiah Kahanow, the President of the Etz Kháyim College, and Mr. Salman Kháyim Rivlin, one of the Inspectors of Talmud Tora, were also given. I had much pleasure in conversing with all of them, and listened with due attention to all their communications. When these Gentlemen had left, Mesdames Rachel Rassyeh and Bella Janiwe, Sarah Press, M. Pesse, all Directresses of Girls' Schools, entered the room to give me some more particulars about their pupils. I expressed to them the great pleasure I experienced from their efficient method of instruction, the best proof of which I considered to be, the satisfactory result of the examination I had witnessed. Háhám Joseph Sano, teacher of the Morocco Schools, next came to thank me for having sent Dr. Loewe to examine his pupils. I cheered them all up with the pleasing hope that their pupils will see the prosperity of Jerusalem by the practice of those lessons in religion which they so conscientiously impart to them.

The sons of Mr. Nissan Bak, who entreated me a few days previously in a letter to enable them to complete the efficiency of their printing establishment, requested to have an interview concerning that subject; and I promised to comply with their petition, as I was the first who introduced a Printing-press in Jerusalem; having presented one, which is still in their possession, and in good working order, to their grandfather.

My next visitors were some Hebrew poets and Gentlemen who presented me with books and specimens of Hebrew Caligraphy:—Messrs. Benjamin Wolf Sapir, Haim Elia Kahana, Israel Simeon Schein, Joseph Trachtenberg, and Messrs. Salman Mendelwitz, and Aaron Moses Baugarten. But the day, I saw, would soon be over, and I was still anxious to see all the inmates of the "Mishkenot Sháănanim" and several other Gentlemen with whom I had previously made an appointment. With great exertions, however, I was enabled to accomplish the work, and had the pleasure of hearing every one of them expressing, in glowing terms, the deep gratitude they feel for the privilege they enjoy of being permitted to live in most comfortable houses, erected by the noble purpose and munificent gift of the late Juda Touro, Esq. "Surely," they all exclaimed, "the memory of the just is blessed."

After Minkha prayers I continued to see several parties, and about nine o'clock in the evening I sent for the Sopher, Mr. Chaslawitzer, and ordered him to write a Séphér Tora in my name. He immediately brought a sheet of parchment, and I commenced the Séphér by writing the first word—"Bĕréshit."

Reflecting on the mercy of God, that on the day I left London for Jerusalem I was permitted to complete a Séphér, and on the day I was about leaving Jerusalem for London, I had the health and strength to commence a Séphér; I prayed that the blessing ברוך אתה בבואך וברוך אתה, בצאתך might further be vouchsafed unto me.

I made arrangements to start the following day for Ramlah at an early hour, but gave orders not to make known my intentions to any of our friends and acquaintances. We had the same carriages which took us to Jerusalem and the next day, Wednesday, 8th August, between four and five o'clock in the morning, I was on the road to Jaffa; my esteemed friend, the Rev. Samuel Salant, and a few more still managed to see me, so I bid him and those with him a sincere good bye. Dr. Loewe, whom I requested to arrange for me some matters of a congregational nature, entered, in company with Mr. Aikin, into one of the houses outside the City, where he met the Gentlemen I named to him, and, in about half an hour, they both followed us on horseback. Not far from Colonia Mr. Valero came to bid me adieu, and I sincerely reciprocated all his good wishes.

I found the road much better: it appeared to me as if most of the impeding stones had been cleared away. We continued our journey till mid-day, when we had a halt of two hours at Báb-el-Wád, so as to avoid the overpowering heat of the day; started again about two o'clock, and arrived at Ramlah at six. We entered the house belonging to the Würtemberg Company to pass there the night. Early in the morning I requested Dr. Loewe and Mr. Aikin to start on horseback for Jaffa, so as to ascertain whether and when we should be able to embark, and, by 11 o'clock, I was near the Mikweh Israel. Mr. Schámásch came to welcome me, and invited me to enter his house; I complied with his wish, and was much pleased with my visit to the institution. Being anxious to reach Jaffa, I sent for Dr. Loewe, who had already arrived there an hour before with Mr. Aikin, to remain with Mr. Schámásch for some time to inspect and examine all objects of interest, and then report to me. Dr. Loewe soon arrived, and I proceeded to Jaffa.

We entered again the house of the English Vice-Consul, our former host, and had the happiness of finding him and his family in full enjoyment of health. Most anxiously were we now awaiting the good tidings respecting the entering into harbour of the French steamer, and I felt myself indeed in a most uncomfortable state when thinking of the possibility of being detained.

In the meanwhile the Jaffa Community sent me the Statistical accounts, which had been returned to the Secretary on account of inaccuracy, before I had left for Jerusalem, and several other Gentlemen came; and I had to send for Dr. Loewe, who had now been for nearly three hours in the Mikweh Israel, to examine the papers and documents just handed to me.

On his return he reported that he had been dining with all the boys, and found opportunities to converse with them. There were, he thought, ten or twelve belonging to German congregations, as he spoke to them in their vernacular idiom. "The boys, I noticed, all looked well, and appeared to like their work. Mr. Schámásch took me to the dormitories, school-room, kitchen, and other adjoining offices. He gave me all particulars respecting the annual expenditure and income, and pointed out to me the plantation of trees imported from France. He also showed me the plan of a beautiful fountain which is now being built at the entrance to the Estate. It will bear a suitable Hebrew inscription, and will, when completed, afford shelter and refreshing drink to the pilgrim."

I was pleased with Dr. Loewe's report, and with what I myself saw. It appeared to me evident, that in order to make the work of agriculture productive of a good return, it was absolutely necessary to have the command of considerable capital.

Having ascertained that the Jaffa Statistical accounts were now satisfactorily arranged, I sent for Mr. Jacob ibn Simool, to confer with him on subjects connected with Congregational interests. The evening we spent pleasantly with the amiable family of our host, but I felt too fatigued to stop with them long.

Friday (20th August) I received this morning an early visit from Aboo Goosh, in whose house I, in the year 1866, passed a night, on which occasion he showed me and my friends then with me much attention. Whilst with him in conversation, a messenger came with the good tidings that the French steamer "Le Tage" had arrived. I immediately gave orders for our departure. The driver of my carriage having promised to take me all the way to the harbour, I had no occasion for a sedan-chair, which saved me a great deal of unnecessary fatigue.

I then took leave of our esteemed hostess and family; Mr. Amzalag kindly accompanied me to see me embark.

On my arrival at the place of embarkation, I was agreeably surprised by the presence of the Governor, the Kadi, the Yûz Báshi, and a number of soldiers presenting arms. The Governor said, "We came to give you our heart-felt wishes for a prosperous voyage, and safe arrival in England." I expressed my thanks to His Excellency and the Judge most cordially, and then bid farewell to Mr. Amzalag and several other friends. Once more I said, "Farewell, Holy Land, farewell," and the sturdy sailors lifted me into the boat.

The ship was a good distance from the shore, and the boat we were in had to be towed by another to which it was attached by a strong rope. We were now regarded as being in quarantine, and there were the guardians in the other boat watching that no personal communication be effected between our boat and the ship. It was rather a difficult passage amongst the rocks, and had the rope broken we should have been exposed to great danger. By the blessing of God, however, we safely approached the steamer, ascended the steps, and received a cordial welcome from the Commandant and the other officers on board.

On Sabbath we again saw Port Said. Sunday and Monday we were in the quarantine harbour at Aboukir, and the following Sabbath we found ourselves in the harbour of Naples. Monday, the 30th of August, we landed at Firoul; there we remained five days in quarantine. Saturday morning, at half-past six, we entered the harbour of Marseilles, but did not land till half-past seven in the evening, when we proceeded at once to the Synagogue, and thence to the railway, which took us to Paris. Wednesday, the 8th of September, we left that city, arriving the same day at Dover. There again I repaired to the House of God, to offer thanks for His boundless mercy to me, and Thursday the 9th of September, I had the happiness of entering my own Synagogue, at Ramsgate, after an absence of three months.

In concluding this Narrative I feel it my pleasing duty to inform all the friends of Zion, that I again have had every opportunity to convince myself of the correctness of those statements which had been made in the "Replies" I received to my enquiries on the 15th of October, "5634."* The great regard which I always entertained towards our Brethren in the Holy Land has now become, if possible, doubly increased, so that if you were to ask me, "Are they worthy and deserving of assistance?" I would reply "Most decidedly." "Are they willing and capable of work?" "Undoubtedly." "Are their mental powers of a satisfactory nature?" "Certainly." "Ought we as Israelites, in particular, to render them support?" "Learn,"

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* See "Translation of a Letter addressed by Sir Moses Montefiore, Bart., etc., to the Jewish Congregations in the Holy Land on the Promotion of Agriculture and other Industrial Pursuits in that Country, and of the *Replies received thereto*," submitted by Sir Moses Montefiore to the Palestine Committee of the above Board. London, 1871.

I would say, "if your own sacred Scriptures do not satisfy you, from Non-Israelites, what degree of support those are entitled to who consecrate their lives to the worship of God. Go and cast a glance upon the numerous munificent endowments; upon the magnificent institutions; upon the annual contributions, not only in Jerusalem, but in every part of the world; not only by individuals, but by almost every mighty Ruler on earth. Notice the war which had broken out within our recollection respecting a privilege of repairing a house of devotion, all for the sole object to support Religion, and are we Israelites to stand back and say: 'We are all practical men; let everybody in Jerusalem go and work. We do not want a set of indolent people, who, by poring over books, teaching the word of God, think they are performing their duties in life, and wait for our support.' The Jews in Jerusalem, in every part of the Holy Land, I tell you, do work; are more industrious even than many men in Europe, otherwise none of them would remain alive; but, when the work does not sufficiently pay; when there is no market for the produce of the land; when famine, cholera, and other misfortunes befall the inhabitants, we Israelites, unto whom God revealed himself on Sinai, more than any other nation must step forward and render them help—raise them from their state of distress."

If you put the question to me, saying thus:—"Now we are willing to contribute towards a fund intended to render them such assistance as they may require; we are ready to make even sacrifices of our own means if necessary; what scheme do you propose as best adapted to carry out the object in view?" I would reply—"Carry out simply what they themselves have suggested; but begin, in the first instance, with the building of houses in Jerusalem.

"Select land outside the city; raise, in the form of a large square or crescent, a number of suitable houses, with European improvements; have in the centre of the square or crescent a Synagogue, a College, and a Public Bath. Let each house have in front a plot of ground large enough to cultivate olive trees, the vine, and necessary vegetables, so as to give the occupiers of the houses a taste for agriculture.

"The houses ought to pay a moderate rental, by the amount of which, after securing the sum required for the payment of a clerk and overseer, and the repair of the houses, there should be established a Loan Society on safe principles, for the benefit of the poor working-class, the trader, the agriculturist, or any poor deserving man. Two per cent. should be charged on each loan, so as to cover thereby the expenses necessary for a special clerk, and the rent of an appropriate house.

"If the amount of your funds be sufficient, build houses in Safed, Tiberias and Hebron on the same plan; establish, by the rental also, Loan Societies on similar principles of security.

"And should you further prosper, and have £30,000 or £50,000 to dispose of, you will, without difficulty, be able to purchase as much land as you would like in the vicinity of Safed, Pekee-in, Tiberias, Hebron, Jerusalem, Jaffa, and Khaifa, and you will find in all those places a number of persons who would be most willing to follow agricultural pursuits. There are, according to the applications which have been printed, more than 170 persons ready in Safed and Tiberias alone; Pekee-in and Khaifa also offer a good number, and there are, no doubt, persons, even in Jerusalem who are willing to cultivate land."

And if now you address me, saying, "Which would be the proper time to commence the work, supposing we were ready to be guided by your counsel?"

My reply then would be, "Commence at once; begin the work this day, if you can.

"Our Brethren throughout Europe, Persia, and Turkey, have been roused by your promises, which have been made known to them in the most hopeful terms, by Hebrew, German, French, Italian, and English periodicals. You led them to cherish the hope that you would surely make no delay in proceeding to ameliorate the condition of the Sons of Zion. They now cry out, 'Here we are, give us land, give us work; you promised to do so. We are willing, for the sake of our love to Jerusalem, to undertake the execution of the most laborious tasks;' but the Representatives of the Community have no answer to give: they simply, with a cast-down countenance, say, in the words of King Solomon נְשִׂיאִים וְרוּחַ וְגֶשֶׁם אָיִן 'Clouds and wind without rain.'

"You are then, I repeat, in sacred duty bound not to disappoint them any longer. Begin the hallowed task at once, and He who takes delight in Zion will establish the work upon you."

וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ׃

Moses Montefiore

משה מונטיפיורי

מכתב גלוי

אל

השר הצדיק סיר משה מונטיפיורי בַּארוֹנֶט הי"ו

אשר העריכו לפניו

הרבנים המפורסמים ה"ה הרב הגאון הגדול בתורה בחכמה וביראה

מו"ה מאיר אויערבאך

מחבר ספר אמרי בינה

לפנים אב"ד דק"ק קוואהל, קויל, וקאליש

וכעת ראש בית דין דכוללות אשכנזים בעה"ק ירושלם תובב"א

והרב הגאון הגדול בתורה בחכמה וביראה

מו"ה שמואל סלאנט

ביום א' כ"ב תמוז התרל"ה לברי"ע יום בֹּאו לעה"ק ירושלם תוב"ב

ונלוה אליו סיפור

ישיבת ארבעים יום בארץ הקדושה

בלשון אנגליזי

מאת

השר משה מונטיפיורי בארונט

מגיד לדורשי טוב ציון ואוהבי ירושלם תו"ב את כל אשר ראה שָׁם בעיניו ואת
כל אשר שמע מפי האנשים האלה הנזכרים בספרו בשם על כל דבר טוב
ויֹשר צדק ומשפט חסד ואמת הנמצא בעה"ק ה"ה הבתי כנסיות
והבתי מדרשות, הבתי ספר והבתי חולים, החברות הקדושות
והקהלות המפוארות, העבודה והמלאכה, הקנין והבנין,
התקוה והישועה על פי אמונה "בְּעִתָּהּ אֲחִישֶׁנָּה"

ביום שובו זה פעם שביעית ממסעיו לארץ הקדושה

ט' אלול התרל"ה לברי"ע

לונדון
נדפס ע"י ווערטהיימר וליא
בשנת תרל"ה לפ"ק

מכתב גלוי

אל השר הצדיק

סיר משה מונטיפיורי באר"ט הי"ו

בירושלם עה"ק ת"ו

בעזה״י ירושלם עה״ק ת״ו, יום א׳ כ״ב תמוז תרל״ה לפ״ק

בואך לשלום השר הגדול, מעוז ומגדול, צדיק וישר, כליל תפארת כש״ת **סיר משה מונטיפיורי** הי״ו, אשר בא היום לעיר קדשנו ירושלם ת״ו, ברוך אתה בבואך, אתה ורעיך!

אדוננו השר!

עלייתך השביעית לארץ הקדושה פקחה את עינינו ביתר שאת לראות את טוהר אהבתך הנפלאה לארץ הק׳ ולאחיך עם ה׳ היושב בה, כל ששת מסעותיך לאה״ק קדש הם, והמסע השביעית קדש קדשים היא, נזרה יציץ על ראש כל החמש ושלשים שנה אשר הגדלת והוספת להראות טוב לבבך ועוז ידידותיך לאחיך אלה:

ולמן היום אשר שמענו כי שמת לדרך הקדש פעמיך, אל ה׳ התפללנו, וסדר תפלה למענך יסדנו, למען ישמר ה׳ צאתך ובואך, ותעבור שלום לעיר השלום, ותמצא חפץ בארץ חפץ, ועיניך תראינה ירושלם נוה שאנן, ונזכה לחדות בשמחה את פניך בעמדך פה עמנו כהיום הזה, ברוך הנותן לך כח אל הדרך הרב הזה, וברוך אתה לה׳, משה עבד ה׳:

ומה נכבד היום הזה, יום נגלית בהדר כבודך, על הר זה קנתה אהבתך, ובזרועות אב חבקתנו, עת ראינו אור פניך, אשר עיניו לא שבעה ראות את חדות הקדש אשר קרנה על פניך בדברך עמנו מלהבות אש

רגשות קדש אל הארץ הק׳ ואל תורתינו הקדושה ואל כבודה וכבוד חכמיה, ואל כל עדת ה׳ יושבת ציון, וברכנו "ברוך שהחיינו והגיענו" לחזות מחזה יקרה הזאת, ואתה ה׳, ארך ימים השביעהו, ובשמחת ירושלם תחזינה עיניו, בב״א:

ועתה, **שר נשיא ארצנו**, אחרי הביאך ה׳ עד הלום, ועינינו רואות, כי אהבת אב לבנים תאהב את בני ציון היקרים, הם גם הם כבנים אל אביהם תשתפך נפשם, ודאגתם לפניך ישיחו, על ידינו חתומי מטה אוהביך ומוקירך, ובהשעננו על עוז אהבתך אל האמת והצדק, הננו מחלים פני כבודך, ליקח מועד מישרים לשפוט, כי סמוך לבנו אשר על ידך יתנוסס קשט סלה:

כי בימים האלה יצאה מלונדן "הודעה" המשפלת לעפר, כבוד ירושלם ויושביה, וכבוד התורה וחכמיה, על זקנים לא תחוס עינה, ועל בחורים ויתומים ואלמנות לא תרחם, את כולם השחה השפילה עדי עפר, עדי כי מצאנו עלינו חובה לבלתי החשות פן ימצאנו עון, ועלינו לשום לפני השר שי׳ את דברי ההודעה ההיא, ותשובת כל דבר בצדו, כפי אשר יורנו האמת והצדק, והשר בטובו יהי נא חסדו לראות לדרוש ולתור בחכמה על כל פרט, ולא ישא פני איש, לא בקדש ולא בחו״ל, וכאשר אנחנו עושים, יען הוא מקום שיש חלול השם, וכל מקום שיש חילול השם אין חולקין כבוד:

ואם אמנם, כי שלשה אלה קשים עלינו, א׳, להטריח את שיבת השר שי׳ לקום ולהתהלך למען בעיניו יראה את כל, ב׳, קשה עלינו להשמיע לאזניו כמו לאזנינו, ביטוים אינם מכובדים, אשר לא נוכל להמלט מהם

בתשובתינו · ג׳ · מאד מאד יקשה בעינינו להוציא מתחת ידינו דברי בוז על נדיב · אשר באמת לו לא ראינו שמו מתחת ההודעה לא עלה על דעתינו · כי זה האיש · אשר האמננו כי ישר ונכבד הוא · יוציא מתחת ידו דבר שאינו מתוקן · כמו ההודעה הזאת וזה דבר שאי אפשר להשמע · כי הוא לא ידע וחתם · ועכ״פ · אחר שחזרנו על כל צדי צדדים ולא מצאנו פתח לזכות · לא נוכל לשום לב היום על כל שלש אלה · כי אהבת ירושלם והאמת ולהוציא כנוגה צדקה · עולה על כלנה · ואין כוונתינו ח״ו לשפוך בוז על הגביר הנדיב ההוא · כי אם להציל כבוד ירושלם ויושביה · אלפי אנשים יקרים וצדיקים · תופסי התורה ובה׳ אלקינו הם דבקים · ובעל ההודעה אשר לא שמר פיו ולשונו · וחרט בעט ברזל דברים אשר שמע רק מפי בוזי תורה אשר לא נתנוהו לראות טוב · הוא הביא אותנו לצאת מגדרנו · ולהטריח את השר שי׳ להקשיב קשב:

והננו להעתיק דבר דבור מדברי ההודעה · ולשום תשובת כל דבר ודבור בצדו ·

״הודעה נסתרת״

כך קראו בעלי ההודעה לה · ובכל זאת · יצאה והיתה לשיחה בפי כותבי עתים המצירים ליראי ה׳ ותופסי תורה · וסיבת התגלותה מסתר אהלה · הוא בלי ספק · לקיים מה שאמרו חז״ל · כל המחלל שם שמים בסתר נפרעים ממנו בגלוי (אבות פ״ד ד׳):

א׳ ״למלאות רצון חברים שונים מבעלי הועד של שלוחי קהלות ישראל בלונדן אשים בזה את

> כל הדברים ששמעתי אחרי הדרישה והחקירה שעשינו, אני ··· עת היינו בירושלם ע״ד מצב אחינו שם, גם אודיע לכם את אשר עלתה על דעתנו אחרי שמוע ואחרי ראות עינינו את כל הנעשה שם, ”ימי שבתנו באה״ק ט״ו יום, וכל הימים האלה היינו עסוקים בחקירה ודרישה תוך רחוב היהודים בירושלם:“

גלוי וידוע לכל באי שערי ירושלם לתור אותה, לא יספיקו חמשה עשר יום גם רק לראות שרידי חרבותיה ומקומות העתיקות אשר סביבותיה, ולא לדרוש ולחקור גם על פרטי מצב אנשיה, ובשגם כי בעלי ההודעה עשו בדרכים שונים, מיפו לירושלם, ומירושלם אל הירדן, והזרתם ליפו, חמשה ימים, ולא היה להם בדרך ממי לדרוש ולחקור, פשו להו עשרה ימים, דל מהם חמשה ימי גשם ושלג אשר גם צפור מצאה בית, ומה נשאר גם ללכת אנה ואנה, ומתי עשו דרישותיהם, רק בלכתם בדרך מפי רוכלים ויושבי קרנות, והעיקר ממי שיבואר להלן,—גם לא תוך רחוב היהודים, כי ברחוב המסיאנארען, בבית מלון של המומר ארענשטיין, אשר רבים יראי ה׳ נמנעו מלבוא שם, והאחדים אשר באו מפני הכבוד, לא יכלו להתמהמה:

> ב׳ ”את מאה ותשעים שאלות ששאל מיסטער לואים עמנואל סופר הועד לא באו לידי עד היותי ביפו בחזרתי כו׳, והסופר הנזכר שאל אותם מפי עצמו כו׳:“

בזה סרה מעט תמיהתינו העצומה אשר נפלאנו מאד מאד, הן זה כשנה, אשר דרוש דרש השר מאתנו

ומאת כל ראשי הכוללות פה, מה לעשות דבר טוב וקים לישועת יושבי אה"ק אשר הועד חפץ לעשות ליקרו, ויחד השבנו אז דברים נכחים, והשר שי' הושיט תשובתינו אל הועד ונדפס בספר, ושתים אלה נפלאו מאתנו, א', מה צורך עוד להועד לשאול ולדרוש? האין לסמוך על השר הצדיק שי' ועל חכמי ירושלם מיודעיו זה שנים רבות? ב', בשלוח הועד לדרוש ע"י אנשים, מדוע עזבו מקור מים נאמנים, ובקשו בורות נשברות? והכי האנשים אשר השר בוטח בהם זה שנים רבות ואינו מוצא ח"ו עולתה בהם, לא היו מפסיקים להם ידיעות ברורות, כי באו לדרוש בבעלי זבוב המבאישים בכל עת את שמן הרוקח:

ג', "כל איש בנקל יאמין, שאע"פ שכל רגעי עתותי בירושלם מבקר עד ערב נתונות היו לסובב וכו', בכל זה הי' דבר שאי אפשר לשמוע את כל הפרטים בזמן קצר:"

הודו ולא בושו, כי הי' דבר שאי אפשר לשמוע וכו', ובפרט, אשר לא כל רגעי עתותיהם היו נתונות לזה וכאשר הוכחנו למעלה, ונראה לעין כל, כי רק מפי השמועה מאנשי שוא יצאה כל ההודעה:

ד', "ואלה המקומות אשר ראינו, יפו, וכל הדרך עד ירושלם, הוא הדרך הנודע לפנים בשם ערבת שרון, ירושלם וסביבותיה, המקומות בין ירושלם וים סדום, עמק הירדן, ערבת ירחו, נראה מזה שהמקומות הנזכרות כוללות את כל רחבת ארץ

ישראל דרומית, היינו מים הגדול שהוא ים התיכון
עד ימה של סדום, וכו׳:“

גם ידיעתם בגבולות ומחקרי ארץ קטנה מאד, כי הדרך מיפו לירושלם קראו בש״ם ”ערבת שרון?“ ומעל הסוס או המרכבה במסלות הלוכם, כבר ראו רחבת ארץ ישראל הדרומית?

ה׳ ”מקור כל ההודעות אשר אנכי מודיע בזה, הוא מפי הבאשי של ירושלם, מפי קונסלי בריטאני׳, אמעריקא, ושארי ארצות, מפי רופאים של בתי החולים, מפי אורחים, מפי יושבי העיר מאמונות שונות, אשר תכלל גם מה ששמענו מפי רבני הקהלות, מפי השולחנים, מפי מגידי החדשות, מפי סוחרים, גם מפי אנשים המתפרנסים ממה שרכשו בארצות אחרות ובאו לארץ הק׳ ומתפרנסים מפירות כספם, ועל כלם הם ההודעות ששמענו מפי עניים שבע׳ק, איזה הודעות שמענו מפי הערביים ע״י מתודגמן סורי׳ שהבאנו מקהאירע:“

הגידו ולא כחדו, כי כל הודעותיהם רק מה ששמעו מפי אחרים, והשמיעו לאזני השומע שמות נכבדי ארץ ג״כ למען יאמין, ועיני כל הרואות, כי מכל א׳ מאלה, לקטו רק הדברים שיש בכחם להבאיש ריח עדת ה׳ יושבת ציון, כי היאומן אשר הבאשי וכל הקונסיליש לא ימצא אחד אשר ידבר טוב רק רע, חלילה! בפרט, כי הבאשי זה מקרוב בא, ואפ׳ אם שנים רבות

יהיה לא ידע בכל אלה מהנעשה בין היהודים בפנימיות עניניהם, וכן הקונסיליש [וראי' מוכחת אחרת על ככה, כי דברי ההודעה אין להם כל סדר ומשטר נכון, וחסרי' קישור ושילוב כראוי לספר מסע הנכון] ומה שהזכירו [בגנאי גדול] "רבני הקהלות" אנחנו יודעים, כי רק ההיפוך שמעו גם מאתנו גם משארי רבנים וחכמים יראי ה' "עניים" לא נתנו לדרוך על מפתן ביתם, והרי כל דבריהם רק מפי מגיד החדשות, ואם רק לשמוע מפיו דברים ולהעלותם על ספר, למה פזרו כסף הוצאות נסיעתם, כי גם ע"י הדואר שלח להם ככל דברי ההודעה, ועינינו רואות כי במקום שיכלו לקמץ קמצו, כמו חסך £100 בעד המתורגמן:

ו' "חסך £100 הניתן לנו מהועד לשלם לאיש שיתעסק בעדינו בענין זה (היינו מתורגמן) לא הוצאנו, כי לא מצאנו איש הראוי לזה:"

לא יגעו, על כן לא מצאו, ואם היו מבקשים היו מוצאים גם איש ישר ונאמן, ולא היו מודיעים הודעה כזו:

ז' "את מספר אחינו בעה"ק ירושלם קשה מאד לדעת כו':"

גם מזה נראה, כי רק מה ששמעו מפי מודיעים ידעו גם להודיע, והמספר אשר הוא ידוע מתוך הרשימות ופנקסי הכוללים, אשר אם רק היו חפצים להוודע, בשעה אחת היו רואים ויודעים המספר הנכון, וגם הלא בבית הועד של האשכנזים בהיותם, ראו הפנקס, ורשמו מספר הנפשות כמה היו בשנת תרכ"ז [עת התחלת

אותו הפנקס] וכמה הוא כעת, וכל זה לא זכרו, אתמהה! וגם הועד בלונדן יודע מספר הנפשות מתוך הרשימות שהשיגו על כל תרומה ותרומה בשנה שעברה. בלתי אלה שאינם מקבלים, ודבר נקל הוא פה, לדעת גם מספר אלה:

ח׳ "רוב האשכנזים הם אשר מקרוב באו מרוסיא, ופאלען גרמניא ועסטרייך, או אשר אבותיהם באו מאותם המדינות, וזה רק ששים או שבעים שנה שניתן רשות להאשכנזים לשבת בארץ הק׳, רבים מהאנשים שבאו לגור באה״ק הם אשר ברחו מעבודת הצבא, יען כי דבר קל הוא להם לנסוע על אניית הקיטור הבאה ממדינת רוסיא לעיר יפו:"

הרבה הרעה הזאת שיש בכחה להביא ח״ו רעה רבה ושנאה ומשטמה נוראה על רבבות אלפי ישראל בארץ אחרת, באמרם כי בני ישראל בורחים מעבודת הצבא, והנה איש ישראל בא ומחזק העלילה, מראה לדעת נאמנה, איך בעלי ההודעה לא להטיב כוונתם, לא בהרמת קרן יושבי ירושלם יטבלו בשחת רבבות קדש בארץ אחרת, גם אם הי׳ אמת בדבריהם, ובפרט כי אין בפיהם נכונה, ואם יש אנשים אחדים אשר אחרי תמו שני עבודתם יצאו ברשות ובאו לארץ הק׳, לא רבים הם, ולא בורחים הם:

ט׳ "רבים מאחינו המה רק עניים הדופקים על הדלת ומבקשים, והם הבוחרים לחיות חיי עצלות ובאים לאה״ק לקחת חלק מהנדבות ששמעו שתבאנה בשפע רב לרושלם:"

אין הודעתם נכונה, אמנם יש אנשים מעט והם זקנים וחלושים אשר יסור יסרם ה' ובאו לידי מדה זו, לא על מנת כן באו, וידרש נא השר, אם יש פה יותר דופקי על הדלת מבעיר אחרת לפי הערך של מספר יושבי ירושלם:

י' ”רבים הם הזקנים הבאים עם משפחתם או בלי משפחתם [כי חשקה נפשם באמונתם] למות בעה"ק ירושלם, אולם פעמים רבות האנשים האלה עוד יחיו ימים רבים, ועי"ז מתרבה גודל העוני שכבר הי' טרם בואם· על דרך כלל, האנשים הבאים להתגורר בעה"ק לפי מזג טבעם אין כחם לעשות כל מלאכת עבודה:“

בזה לגלגו על האמונה בדברי חז"ל שסמכו אקרא וכפר אדמתו עמו, ועל אריכות ימי הזקנים אשר חכמים הגידו זה לשבח הארץ, כי למען ירבו ימיכם על האדמה כתיב, הם בהודעתם הפכו זה ללענה, ודואגים בעד יתר עניי ארץ הק' שהם בעצמם אינם דואגים על זה וכל א' באמונתו יחיה, כי אין אדם נוגע במוכן לחברו·—גם סותרים דברי עצמם, אמרו [באות ח] כי רבים הם שברחו מעבודת הצבא, שידוע כי לא יחלצו לצבא רק אנשים בריאים, ופה אומרים, כי ע"ד כלל האנשים הבאים לפי מזג טבעם אין כחם וכו':

יא' ”מאד מאד חקרנו ודרשנו את מעמד ומצב כל אנשי הארץ מלאכתם ועבודתם, כמו עשרה למאה מבעלי בתים יש להם מסחר או מלאכה, לרוב יעשו מסחר ע"י מכירת אוכל או בגדים, מעט מהם יעשו מלאכה מלאכת חייט, סנדלר, נגר,

טווה, חרשי נחשת, או יושבי חנויות, ונושאי סבל ועובדי עבודות כבדות לא נמצאו רק בין הספרדים:"

מי מנה להם מספר בעלי אומניות ובעלי מסחור? ובאמת, החלק היותר גדול מיושבי ירושלם שולחים בכל חפץ כפיהם, גם חובשי בהמ״ד שהם הרוב, רובם מבקשים להביא טרף לביתם מעמל כפיהם· רבים הם הסוחרים והחנונים מאחב״י, רבים מאד בעלי כל מיני אומניות שבעולם, וגם נושאי סבל המעטים יש בשתי הכוללות, ובעיניו ראה השר ש״י עת בואו, כי נושאי משאותיו משער העיר אל בית מושבו, היו גם מספרדים גם מאשכנזים · ומהלוחות שניתנו להשר בפעמים הקודמות, ולפי ששמענו הם בישיבת אהל משה ויהודית בעירו וברמסגט · ומהלוחות הניתנים לו כעת יראה נא אשר כמעט אין איש אשר לא יבקש מוצא למחייתו, אמת הדבר, כי אין המקום מקום רוב עבודה, בכל זאת, אין איש כמעט נמנע מלעמול על טרפו:

יב' "תשלומי שכר מלאכה ועבודה מעט עד למאוד, והרצון קטן מאד, או אין כל רצון כלל בלב רבים מיושבי עה״ק להרים את עצמם ממצבם השפל שנמצאו בתוכו:"

מי חכם ויבן קישור ושילוב הדברים אחד אל אחד? וכי מה ענין התשלום אל הרצון? וגם בזה, מלבד שדבריהם סותרים את האמת, הנם סותרים זה את זה, כי להלן, הם אומרים בשפה ברורה [באות כ״ח] שחפצם ומגמתם להרים א״ע ממצבם הרע אם אך יהי עוזר למו, והאמת עד לעצמו, כי יושבי ירושלם

מתאמצים יותר הרבה מכחם להתרומם ולהתעלה מיום אל יום, וגם חריצותם הנראות מכמה פעולות נשגבות שהשיגה יד כחם בימים האלה, עומדת להם להעטות מעטה תהלה נגד יתר העמים שכולם מנשאים את היהודים על גודל חריצותם· ולו חפצו בעלי ההודעה גם לראות, לא רק לשמוע מפי ··· והיו אוהבים לראות טוב, היו הולכים למקום בנין בתי החברה האדירה מאה שערים [אשר יסדו עניי עם בלי כל עזר מחוץ וה׳ בסעדם] וכדומה לבתים גדולים וטובים, והיו נוצרים לשונם מדבר תהפוכות, ומלהוציא משפט מעוקל:

יג׳ ״אמנם הדברים האלה יאותו לרוב לאשכנזים,
ורק מעט (או כלל כלל לא) להספרדים וכו׳:״

על כל ההפרשיות שעשו בין הספרדים להאשכנזים, ישאל השואל, אם אין דעה או ידיעה כלל, כנראה, הבדלה מנין? איך מלאה לבם להבדיל בין קדש לקדש? בין הספרדים והאשכנזים, אשר אנחנו אלה פה, איננו רואים ולא יודעים מאומה מכל ההפרשיות שהמציאו הם, יש בשתי המקהלות כל מיני המדרגות האנושיות, מחכמי התורה עד נושאי סבל יש בשניהם, רבים מאד חכמי הישיבות רבנן ותלמידיהון, בהם יש המקדישים עתותיהם רק לתורה ועבודה, בהם יש שעוסקים גם בדרך ארץ באיזה מסחור ועבודה, ועושים תורתם קבע ומלאכתם עראי, ויש ההיפוך, ויש אנשים פשוטים גם הם, ואיה סופר ואיה שוקל לשום פרות בין עדר לעדר?

יד׳ "גלוי וידוע ליושבי ארץ הק׳ שהיהודים בכל השנה מסתפקים בדבר מועט, רק בימי המועדים יתענגו באוכל, גם ידוע הוא שהמה לבדם ידעו ויבינו הדרך לבלתי פזר את ממונם, אכן צר לנו מאד להוסיף דבר על דברינו אלה ולהודיע שגם זה הוא דבר ידוע בין יושבי אה״ק שהיהודים המה האנשים המלוים תמיד כסף לערביים:"

נפלאים מאד מאד מעשי בעלי ההודעה, כי איך התמכרו למוליכיהם שולל, אשר בצאת מתחת קולמסם דבר טוב והוא מעלת הסתפקותם בחול וקוראם למועדים עונג, לא נתקררה דעת מסדרי ההודעה לפניהם, עד אשר ערבבו בו גם דבר מר (לפי דעתם) אף כי אינו ענין זה לזה, ובענין הלואת כסף, מלבד כי מעטים פה מאד, חובתינו להגיד, אשר בכל המשטינים שעמדו עד כה, לא פערו פיהם כל כך להשיא עון אשמה על יושבי אה״ק היהודים שהם מלוים תמיד כסף לערביים, כמו שעשו בעלי ההודעה הזאת, ונודע לכל באי שערי עיר קדשנו ת״ו, כי כל העסקים והלואת כסף בין בני ישראל נעשה ביתרון הכשר ובהיתר עסקא, וכולם יודעים להבין במקרא [דברים כ״ג כ״א]:

טו׳ "יושבי ירושלם בכלל אינם נזהרים בנקיות ובטהרה, ומראים באצבע על היהודים בפרט, להוציא דבה רעה עליהם ע״ד מצבם הרע והחולה, אולם המים שהוא צורך גדול לנקיות הוא דבר יקר בירושלם ואיננו מספיק די צורך הרחיצה והטהרה בארץ הזאת:"

הנקיות הוא ברוב בתי העיר גם אולי במדרגה מעולה

מבשארי מקומות בבתי אנשים שבערך הזה, ואם יש בתי עניים שלא יוכלו להחזיק את ביתם בנקיות יען כי אין בבית מי שישרת, ורק האשה לבדה, היא אֵם הילדים והיא המינקת, והיא עקרת הבית לתפור ולבשל וכדומה, ואם על אלה כוונתם, הי׳ להם לחומלה עליהם, וגם לא לכלל גם הנקיים עמהם אשר רבים הם, אין זאת, כי בלא ראות הלכו שולל לפני מוליכיהם באורח לא סלולה, והעיקר הוא, כי מפני דוחק הדירות ודוחק הפרנסה גם לאלה שאינם מקבלים חלוקה לא יוכלון לקחת משרת או משרתת:

טז׳ "כל אשר אמרנו עד כה הי׳ ע״ד מצב ומעמד הגופני, חובה עלינו לדבר דבר על מעמד הרוחני והמוסרי, יש רבים אשר יש בכחם לעשות עבודה ומלאכה, אכן מהר יאבדו מלבם כו׳:"

החומר והצורה שני הפכים הם, בהתגבר הא׳ יחלש הב׳, ומעריכי ההודעה בקשו לעקור את שניהם מאחד עשר אלף איש בעיר אחת, בה נקבצו יחד מכל אלה אשר הם חלשים גם בחומרי גם במוסרי? מי יאמין זאת? והם אם שגבה ידיעתם בסוג החומרי, מהיכן בא להם הרוח לתת להם מושג רוחני ומוסרי? ובאמת, רק שֵׁם "מוסרי" יביעו, ולבם רחק ממנו, כי עיני כל הרואות אשר מוסר אלקי עזבו ולא דברו בו, ובמוסר נמוסי ערבבו גם כח חומרי, ובגוף דבריהם, נהפכו כקשת רמי", אות " מדבר, כי על דרך כלל אין מזג טבע באי הארץ לכל עבודה, ופה נכשלים אזרו חיל, ואומרים כי יש רבים שיש בכחם לעשות עבודה ומלאכה:

יז׳ „אכן מהר יאבדו מלבם תאות המוסר וילמדו לשאול צדקה גם יקבלו מעות צדקה, ולפי הכלל אם רק פעם אחת יבקשו צדקה, אז יאבד מלבם כל כבוד נפשם, וילמדו לספק את נפשם בכסף הצדקה אשר יש לאל ידם לקבץ, ובדרך הזה ילכו גם בניהם אחריהם, ומעת שוכב הילד בעריסה עד אשר יובל לקבר מצפה לקבלת כסף הצדקה:“

לפלא איום ונורא, איך לא יפחדו ולא יחתו בעלי ההודעה הזאת מפחד ה׳, ושופכים בוז וקלון על כמה וכמה נפשות יקרות, אשר באכלם מלחם החלוקה, לפני לחמם אנחתם תבא, ואם רק יש כח בידם, היו מתאמצים להמיר לחם העצבים לחם החלוקה בלחם מתוק לחם עבודה, וכל איש עמל ויגע ומנסה כחו לכל מעשה וענין אשר ממנו פריו נמצא, ומקוים ליום אשר לא יקוו לאיש ולא ייחלו לבני אדם · והנה הם זורים מלח על פצעי לבבם, ומרבים כלימות ורוק על פני אחיהם בני אמונתם לתתם לשמצה, בדבר שהי׳ להם לעורר רחמים וחמלה על עם דל יושב ציון · — לא ידענו מה הי׳ להם לבעלי ההודעה, למכור ככה את עצמם בידי שוביהם מסדרי ההודעה להם:

יח׳ „חינוך הילדים ודרכי הלימוד בין הספרדים הוא רק במדרגה התחתונה, אכן נתעלה מאד מאד על דרכי הלמוד וחינוך הילדים בין האשכנזים · בין שתי הכוללות, הנשים כמעט בדרך כלל אינן יודעות לקרות ולכתוב שום לשון · אולם הספרדים נכספים מאד ללמד את בניהם, ובניהם

לומדים לשון הק׳ לשון איספאנייאל וערב, האשכנזים לא ילמדו רק לשון הק׳ ע״פ דרכי הלשון, ומאד מאד מייסרים האיש אשר נכספה נפשו ללמד את בניו לשון המדינה, וכאשר ייסרו איש מעדתם על ככה, אינם מייסרים אותו ביסורים רוחנים לבד, כי גם ביסורים גשמיים, להציר אותו ע״י צרות שונות אשר תמנענה ממנו טובת ישובו בקהל עדתו, ועל ידי מניעת כסף חלוקה, כו׳:”

גם חינוך הילדים ודרכי הלימוד, בין בספרדים בין באשכנזים אופן אחד להנה, יחד במסלה אחת ילכון היא מסלה העולה בית אל, ולא יעבטון אורחותם, היא המסלה הסלולה לישראל למן היום אשר עמדו רגליו על הר סיני, ושמע קול אלקים מדבר, ושננתם לבניך, והודעתם לבניך כו׳ יום אשר עמדת כו׳, והוא רק בלימוד מקרא משנה וגמרא, וראשית חכמה יראת ה׳, ורק ע״י הלימוד הזה יספה פליטת בית יהודה ועשה פרי והלך קוממיות בין סערות גלי הגליות אשר סערו להפיצם, ואם היו אז זורעים זמורת זר בגפן ישראל כמעשה הדור החדש, כבר הי׳ הגפן בוקק, וכל רוח הי׳ עוקרו והופכו על פניו, וכבר לא נזכר ח״ו שם ישראל עוד. ורק הלימוד הקדוש הנשרש בלב בני הנעורים הוא לבדו בטל ילדותם, הוא שעמד לאבותינו ולנו להשאר בשיור התורה הזאת. ועל כן, אנחנו היושבים על אדמת הק׳ באחרית ימי גלותינו, ומניחים אותנו מסביב לעשות סדר למודינו ועבודתינו, בדרך אבותינו מעולם, נאשם אם נמעול מעל בעצמנו

ונחשוב גם מחשבת פיגול להקריב אש זרה על מזבח הפנימי בעת אשר אש דת לנו רבוצה כארי, חלילה לנו, לא נמיש את ספר התורה הגמרא ומפרשיה מפי זרעינו עד אשר יגדלו ויתחזקו ביראת ה' ואז, מי זה האיש, אשר ימנעהו מלשאוב מי ידיעות או לשונות שירצה, ובפרט לשון המדינה וכתבה, כשירצה להתלמד לצורך משאו ומתנו, ומי זה אשר יסור מן האמת, לאסור איסר על נפש האיש החכם ויר"א אחר היותו לאיש, מללמוד חכמה ומדע וכתב ולשון· כל באי שער עמינו יודעים, כי חכמי הסנהדרין ידעו שבעים לשון, ורבים מחכמי ישראל בכל דור אשר הי' ידם רב למו בכל שבע החכמות המשרתות את התורה, כידוע, אשר לימוד חכמת התכונה נצרכת מאד ללימוד הלכות קידוש החדש, וחכמת ההנדסה והחשבון למס' עירובין ומקואות, וכדומה· ורבים פה אשר למדום את בניהם· ותחת מה שאמרו בהודעתם כי הנשים בדרך כלל אינם יודעות להתפלל ולקרות כו', יצוה נא השר שי' להביא לפניו ילדות קטנות מבנות שש שנים ומעלה, וישמע אם אינן יודעות להתפלל ולקרוא מקרא מתורגם עברית-אשכנזית, או אשכנזית:

יט' "ראינו כמעט כל החברות אשר לאחינו בעה"ק ירושלם, באיזה בתים מבתי החברות הכרנו שטהרתם ונקייתם נעשה במהרה, כי הבינו משגיחי הבתים שנבא שם לראות אותם, כמעט רוב הבתים נקיות הם:"

"אך למותר הוא לדבר פה מבתי כנסיות הרבות מאד במספר שם, ותהיינה לנו לאות

שמספר אחינו היהודים הגדיל , גם נודע לנו
מזה שמשתוקקים מאד לעבודת בוראם . ואולי
מספר הבתי כנסיות הוא ג״כ לנו לאות על הטבת
מצבם ומעמדם :"

נפלא הפלא ופלא , כי גם בדבר טוב שהוכרחו להזכיר,
שמו בו סף רעל וראש פתנים :

כ׳ "בתי ספר של הספרדים כו׳ , אבל הבתי ספר
של האשכנזים כו׳ , בני העניים שהיו מנוחים
לפניהם על השולחן ספרים קטנים רק מעט בארכם
מגוף התלמידים , ישבו לפי דעתנו בצער ועינוי
גדול , כי לא הי׳ להם די מזון לאכול ודי כסות
ללבוש , ומראה פניהם היתה כמראה הילדים
הנולדים מזיווג שהבעל והאשה עודם שניהם
רכים בשנים ולא הגיעו לכח גבר , כו׳ :"

בענין הפרש הבתי ספר של ספרדים ואשכנזים , כבר
הגדנו והשמענו דבר אמת לאמתו . ומה שהם מתלוצצים
על לימוד הגמרא [שהוא הספר הנדפס על נייר ארוך
יותר משארי ספרים] ודמו לבזותינו בו , לנו לכבוד
יחשב והיא כבודנו ותפארתנו , ומני׳ לא נזוע . ובהכרתם
את הילדים עת רעבונם , ימי שני חיי הוריהם , רצו
לפי הנראה רק להראות רוחב ידיעתם בחכמת הפרצוף :

כא׳ "הבתי חולים כו׳ , ראשון לכולם הוא בית
חולים של ראטהשילד כו׳ , צר לנו שהרופא
נמנע מרוב עסקיו לתת כל עתו להשגיח על
בריאות וצרכי כל אחינו בעה״ק . בית החולים
של המיסיאנארום הוא טוב עד מאד , ויהודים

רבים הולכים לשם, נותנים שם כל מיני מאכל ומזון לחולה בשפע, ולולא הי' שם ספר האון גליון בלשון הק' מונח על השולחן העומד לפני מטת החולה, לא נמצא שם שום אות להודיע שהבי"ח איננו בית חולים ליהודים אמיתיים, חכמי ירושלם אוסרים על החולה ישראל ללכת שם, אכן אחינו אינם שמים לב לדברי איסור כו':"

"ראינו את בית בקור חולים, ומצאנו שם שמונה מטות, ובעת שהיינו שם לא הי' שום חולה שוכב עליהן, והטעם ע'ז שמענו, שהמשגיחים מחייבים את כל חולה הנכנס שם לשלם בכל שבוע חמשה עשר פייאסטער (2/6) אולם אם החולה הביא כתב תעודה מהכולל פטור הוא מתשלומין. נכספה נפש המשגיחים לבנות בית חולים שיכניסו שם החולים בלי תשלומין כלל ויעמידו שם ארבעים מטות, הרופא של בקור חולים ילך לבית החולים העניים לעת הצורך:"

את בתי החולים בקשו להציג בתבניתם כביום שראו אותם, וכאיש הנכנס לעיר ביום הגשם, ויבא ויודיע כי זו העיר היא כולה גשם שוטף. ואם היו מבקשים לעמוד על האמת היו פותחים את ספרי הזכרונות והיו רואים מספר החולים ששכבו שמה, או אם היו נכנסים לחדר השני ששם היו שלשה חולים, והגבאים אמרו להם באו שמה, ולא שמעו ולא הלכו. ואם הי' קורטוב של יראת אלקים בתוך הלב, כל מה שמרבים לספר בשבח בית החולים של המיסיאנארין, חובה

עליהם להודיע דבר אמת עד כמה גדלה ונשגבה הטובה אשר יסדו גדולי רבני מדינת אשכנז והאללאנד בתחלת שנת תרל״ד, שמשלמין שכר רופא ורפואות, והרופא הולך חנם לבתי החולים העניים של כל אחב״י יושבי ירושלם, ואשר מני אז, נמנעה רגל רוב יושבי ירושלם לדרוש ברופא המיסיאנארין אשר המה אבן נגף וצור מכשול לישראל, ותחת להללם ולספר בשבחם, חובה עליהם לקרוא בגרון ולהרים כשופר קולם להלהיב לב העם אל החפץ הנשגב המתחולל ברוח גדולי אשכנז הי״ו לבנות בית חולים חדש, כי רב מאד הכרחו, להניא את רגל החולים מדרוך על מפתן הבית אשר שם כל שולחנות מלאו ספרי און גליון, ועוד הם מרפים ידי הועד הראשי ההוא, ועמלים להשבית גם הטובה השופעת מהם זה כשנתים, אשר אם גם יום אחד שבת ממלאכתו, עולה צעקת רבים חולים עניים השמימה וקול הקרי׳ חומה:

ומה שלוקחים מכל חולה עשרה ג׳, זהו מאין כסף לכלכל כל הוצאות הבית, והעני החולה זה לו לישועה גדולה שמוצא מנות ומרפא ואכלו ושקיו ושרותו בפרס מצער כזה, והיה לבעלי ההודעה לשום רחמים על כי אין כסף לנהל בית מוכרח כזה, אבל מי עור ואינו רואה כל כוונתם:

כב׳ "מספר החולים כו׳, וסיבת רוב הוויזיטעס הוא כי לא נקרא הרופא לבית ישראל ע״ד מחלה, כי אם ע״ד העיני, והעניים הקוראים את עצמם חולים אינם הולכים לבית החולים רק לעבור זמנם שם:"

גם על זה נאמר, לא דיים שסותרים את האמת, אלא שסותרים דברי עצמם, למעלה התאוננו כי צר להם שהרופא נמנע לתת כל עתו להשגיח על בריאות כו׳, ופה אומרים ההיפוך! ובגוף הדבר, דרכו קשתם כאויב, נטו קו רק להשחירת חומת בת ציון ובאי שעריה ויחזו לה משאות שוא, ולא נודע, איך איש אשר בשם ישראל יכונה, יתאוה לשתות מדם אנשים נקיים, ולמסת נקיים ילעג, הן החולים נושכים בשרם בשניהם עת צובאם פתח אהל הרופא עת הביקור, עדי ירחקו ויכנסו על פי נומר, והמה אומרים כי לבלות זמן עומדים שמה:

כג׳ ״השלוחים שבאו מחברון כו׳, לפי ראות עינינו היו עניים גדולים, והמה בדלות יותר מכל העניים שבארץ הק׳:״

גם בזה הראו רוב ידיעתם והכרתם בחכמת הפרצוף, וחכמתם עמדה להם לקלוע אל השערה אל ההיפוך, אשר גם אותם אנשי חברון מלאו שחוק פיהם:

כד׳ ״בזה הרחיבו פה האריכו לשון ע״ד החלוקות, דברו כנגד נותני הצדקות ולגלגו עליהם, וכנגד המחלקים ויחרפום, וכנגד המקבלים ויבזום, ובמספר הכסף הנכנס והיוצא גששו כעורים באפלה צללו בלהג הרבה והעלו בידם חרש:

ונותני הצדקות והעושים והמעשים, אשרי חלקם, כי הם מחזיקים ישיבת אחיהם בארץ הק׳, ברוכים הם לה׳, והממונים הרבנים היקרים המחלקים פה בכל כולל ומחוז, עושים מלאכתם באמונה ובטהרה, ויהי ה׳ עמהם, יש

בהם שאינם מקבלים מאומה , ויש שמקבלים כפי הקצוב להם מהגזברים בחו"ל , ויחד כולם נקיי כפים וברי לבב , וכל הכסף , בחשבון בא ובחשבון יחלקו , איש כפי הרשום לו מהגזברים כן יקבל באין מִגרעת . אין זאת , רק כי כל דברי ההודעה מאפע , ומה ששמעו מפי החפץ בבזיון תלמידי חכמים , אותו שמרו לדבר . והחלוקה לכל נפש , נבקשה נא ברשימות כל כולל וכולל אם יש לנפש יותר מחמשים או ששים פראנק , זולת ממדינת אשכנז ואונגרן , אשר מרבים בני מדינתם להביא והכולל קטן :

כה' "להיות לכם לאות ולראי' גדולה שיש להאנשים האלה כח גדול עד למאד , אספר לכם מה שהגיע לפני ומה שראיתי בעצמי עת היותי שם , איזה אנשים יסדו בית עקד ספרים לכבוד השר משה מונטיפיורי , ומיד שמו אותם החסידים בחרם , לא לבד מפני הספרים האסורים שהיו יכולים לקחת משם — אם כנים הדברים שנמצאו שם ספרים אסורים — כי אם כל הספרים וכל איש אשר יבא אל הבית , הטעם שנתנו אל מעשה החרם הי' , שבתוך הבית עקד הספרים הנזכר היו נמצאים ספרים שמתנגדים אל עניני האמונה לפי דעתם , ועתה נסגר הבית והספרים שנאספו שמה בעמל גדול אין לשום איש הנאה מהם :"

גם הפרט הזה ללמד על כלל ההודעה כולה יצא מי הוא אשר שם חחים בלחי בעלי ההודעה להוליכם בתוהו לא דרך , כי לא הבאשי ולא הקונסילים ולא

סוחרים כו' כו' לא אחד מהם ידע להודיעם מההודעה הזאת, וגם הם בעצמם כנראה לא היו בבית ההוא, באמרם "אם כנים הדברים שנמצאו שם ספרים אסורים", ובאמת לא יכלו אדוני הבית להוליכם בו, כי מה ימצאו יראו בו, חדר קטן עם ארגז קטן, ובו איזה ספרי קראים וספרי ליצני הדור, וכי על כן הכריזו הבד"צ—לא בלשון חרם או נידוי או שמתא— כי אם צוו את העם לאפרושי מאיסורא, ולא לבד מפני ספרים האסורים ספרי מינים דמשכי שנמצאו שם, כי אם, למנוע בחורי ישראל שלא טעמו טעם חטא מלהתחבר עם חברת פועלי און שועלים קטנים נערים אחרים, אדוני בית עקד הספרים, ישאל נא השר שי' עליהם בעמדו בירושלם על מהותם ועל כמותם—ואם לא כתורה עשו רבני הבד"צ שהכריזו על ככה, וכך נאה לב"ד בישראל לפקח על כאלה, וגם אנחנו הסכמנו עמהם, וגם מהרנו להציל כבוד השר הצדיק שי' והודענוהו למען יקח שמו מן הבית ההוא, אשר יסדוהו רק לרמות את השר שי', ולעור עיני אנשים מרחוק כי שם השר שי' נקרא על הבית ויתמכו בו! וברוך השר לה', כי לא יאונה לו כל און:

> כו' "אלה העוסקים במלאכה מלאכת הסנדלר והחייט, מתקנין רק בגדים ישנים, כי לא נמצאו רבים המבקשים בגדים חדשים, ואם יבקשו בגדים כאלה יביאו אותם מדמשק:"

התמיהות הולכות וגדלות עד מאד, מה יתרון לבעל הלשון, כי גם בענינים שאינם נוגעים לחרף מערכות אחיהם, לא יסורו מן הדרך אשר סללו להם מוליכיהם!

—הלא נודע בעיר, כי גם העני עושה לו רק מלבושים חדשים, כי הם בזול, והתפירה בזול, ובגד שעלה על גוף אדם לא יעלה על אחר, בלתי לעני נדכא ובזול גדול גם בעודנו חדש:

כז׳ "הגן אשר נטע השר מ׳ משה מונטיפיורי הי״ו ביפו, איננו משלם אפי׳ הוצאות העבודה:"

גם בענין הגן, שמענו, כי השר שי׳ התענג מאד על מחזהו, מצא בו קרוב לאלף אילנות טובות עושי פרי, והבאר וכלי הדלי׳ והברֵכה של מים והבתים כולם בתקונם, רק חדר א׳ נשברו קורותיו:

כח׳ "כחות הפעולה של אחינו יושבי אה״ק [מאיזה כולל ומדינה שהוא] יותר חזק [ולמופת הוא] מכל העמים בכח המסחר וכו׳, וחובה עלינו להגיד שמהדברים שהזכירו לפנינו ונחוצים להם לפרנסתם, הכרנו שכל מגמתם הוא להוציא את עצמם ממצבם הרע אם רק איש יבא לעזרתם:"

עיני כל רואות את התמורה הגדולה מהדברים הקידמים לדבריהם האחרונים, וכל איש ישר יחזה ומישרים ישפוט על כלל ההודעה· ואשרי הי׳ להם אם לא הי׳ חתימת ידו יוצא מתחתיה, ואם חתם, טוב היה אם נשארה טמונה, והי׳ להם לכבוד, ומנעו את ידינו מלפגוע בכבוד איש ואיש:

כט׳ "ואלה הענינים הנחוצים לעזרתם··" וספרו ומנו כ״ב סממני מרפא···:

הסממני מרפא הטובים, כבר אנחנו בעצמנו סדרנום והודענום אל כבוד השר שי׳ ואל כבוד הועד, וטוב הייתם עושים אם לא הסרותם את הסממנים הטובים, והנחתם גם אותם עם הסממנים האחרים שהוספתם, אם באתם כרופאים מומחים בלתי קרואים, ותנסו לרפא את החולה [לפי דעתיכם] ע״י שפך דמו במדה גדושה, ולהשביעהו ממרורים אשר שמתם תוך סממני המרפא:

וצר לנו לאמר, כי מדברי הודעתכם עיני כל תחזינה מישרים, כי עבר עליכם רוח משטמה נוראה לשומרי תורה ויראי ה׳, והיא אשר קלקלה השורה להוליך אתכם עקלקלות אל מקום קוצים וברקנים הסובבים את השושנה הפורחת ת״ל בימינו אלה, ונרדה צרור המור יזלו בשמיו, מסביב לגן אלקים התהלכתם · ולא הי׳ לכם עינים לראות מבעד לגדרה ע״י משוכת חדק את הגפן אדרת השולחת דליותיה וענפיה ארזי אל לשמח אלקים ואנשים:

והנה בהודעתכם חשבתם להשפיל כבוד בת ציון ולא עלתה בידיכם, כי ה׳ אמר, כל כלי יוצר עליך לא יוצלח וכל לשון תקום אתך למשפט תרשיעי, זאת נחלת עבדי ה׳ וצדקתם מאתי:

כלימה תכסה פנינו, כי חכמי הגוים ילעיגו לנו יפטירו בשפה ויאמרו, איך השליכו אלה המודיעים את רגש הלאומי מקרבם? ולא לקחו מוסר מחכמיהם התרים את הארץ הקדושה, אשר מאהבתם את האה״ק ישישו

כי ימצאו דבר טוב ויעלוהו על הנס , ואת עם הק׳ ימשכו חסד ויהללום שבע · ואתם כמתוקנים שבהם לא עשיתם !

הודעתכם זאת תחקק בעט ברזל בצפורן שמיר למזכרת נצח · אכן , לא לצור מכשול ליושבי ירושלם כאשר דמיתם , לא ! כי לכם לבדכם תהי׳ ח״ו למזכרת עון , בזרוח שמשו של משה זה השר הצדיק שי׳ , אשר למען ציון לא יחשה ולא ישקוט עד יצא כנוגה צדקה , כי לא ייעף ולא ייגע לבא אל חקר כל דבר ודבר · ואז , גם אתם תאחזיכם רעד , ונקוטותם בפניכם על דבר הרעפארט , ובלי ספק תענו ותאמרו חטאנו וישר העוינו , ולפעלנו תתנו צדק , גם על מה שפגענו בכבודכם , ותאמרו "דין אמת דנתם , וכתורה עשיתם , כי עליכם להציל כבוד ירושלם והתוה״ק ואין משוא פנים בדבר" , ושב ורפא לכם , וה׳ יסלח לכם :

ואתה אדוננו השר! אשר פעמים רבות גלית חרפת מחרפי מערכת ישראל מעליו , וחפץ ה׳ הצליח בידך להרים קרן ישראל עמיך , גם עתה אשר אבינו שבשמים הביאך הלום לעת זקנותיך לאורך ימים , אשר ראות פניך פה לא פללנו , אין זאת , כי אם מגלגלין זכות ע״י זכאי , להציל כבוד בת ציון ואלפי נפשות יקרות השוממים עליה , וכבוד התורה וחכמיה · ועתה קומה והנשא ! כארי התנשא לקום ולהתהלך ולראות בעיניך ולחקור בחכמתך ולהפיץ אור בהיר על כל פרט ופרט , ולנוגה ברק משפטיך ילכו כל אוהבי ציון וחובבי כל קדשי ישראל :

ואתה השר, בואך לשלום, לעיר השלום, והתענג על רוב שלום, אתה ורעיך, ויאר לך בכל מעשיך, כעתרת אַחֶיך, מברכיך, מוקיריך ומכבדיך, המתענגים על מחזה פניך, אור בששון ויקר:

מאיר אוירבאך
מלפנים אב"ד ק"ק קאליש יע"א
כעת אב"ד ק"ק בעה"ק תוב"ב

M. AUERBACH,
Rabbiner.

L.S.

שמואל סלאנט

L.S.

APPENDIX.

LIT. A.

ב״ה יום ד׳ אב הנחמות שנת התרל״ה לב״ע

עטרת תפארת גולת הכותרת המלאך הגואל צביונן של ישראל, גדול אדוננו, הודינו והדרינו, מעלת השר הגדול, מבצר עוז ומגדול, רודף צדקות ומצמיח ישועות, ס״ ס״ **סיר משה מונטיפיורי** ישמרהו צורו, ועליו יצ״ץ נזרו, לעד לעולם נס״ו כיר״א:

מראש שורים תפלתינו קבע לפני **מערת אדוננו אליהו הנביא** זי״א למען יחי אדוננו **משה** לעולם, כירח יכון עולם, חופף על ישראל ועל רבנן, ובימיו ובימינו תושע יהודה וישראל ישכון לבטח כיר״א:

מה נכבד היום יום בשורה, ליהודים היתה אורה, אשר האיר וזרח פעמי מרכבות גאונו לארצות החיים תוב״ב לראות בטובת עמו, לישוב ותקון ארץ הקדושה, וגדול שמחתינו ותודות לאל אשר לא השבית לנו גואל ומושיע רב להושיע, ואנחנו יחידי סגולתינו תמיד אנחנו מעתירים בעדו עתרת החיים אל יחסר מלכו ובצלו נחיה תמיד כל הימים, ותיכף בשומעינו אשר האיר פני המזרח אור זרוח לצדיק תפארת גדולתו שיחיה לעד, שלחנו מאתנו שני אנשים מיקירי וחשובי העיר לקראת גדול אדוננו תפארת גדולתו יצ״ו כאשר החיוב מוטל עלינו לעשות יקר לפני כסא גדולתו,

ומפיהם שמענו גודל השגחתו הטובה עלינו, וגם קבלם בסבר פנים יפות ודברים טובים ונכוחים, ותפארת גדולתו יצ"ו שאל בשלום כל יחידי ע"ק תו"ב· שמח לבינו ויגל אשר עיני אדוננו **משה** יצ"ו פקוחות לפקת ולהשגיח לטובת עמו וצאן מרעיתו יה"ד ליחיי לן מלכא, ומפי מעלת הני שלוחי דידן שמענו שרצון אדוננו השר יצ"ו למען דעת על אנשי קהלתינו בשלומה הטוב ומכבדים בתורה ולומדיה· מכאן מודעה רבה לפני עטרת ראשינו יצ"ו כי שלי"ת כולנו כאחד יחד כולנו אנשים אחים ושומעים לקול מורים, ויראת ה' על פנינו לשמור תורת ה' ומצותיו, ואין בינינו שום פירוד, כ"א בשלום ומישור, כולנו אהובים וריעים כדי לשמור תורתינו הקדושה ועבודתו התמימה באהבה ואחוה· ועל אשר שאל יקר רום מעלתו יצ"ו כי לשמע אוזן שמע "כי באים אנשים מאנשי חיל מערי רוסיא למחנה קהלתינו ולשכון בארצנו, והמה אנשים בטלנים ורוצים להתפרנס מקופת צדקה·" לזאת ידיע ליהוי ליקר תפארתו כי מעולם לא באו אנשים כאלו לעירינו ודברים אלו לא היו דברים מעולם, ושלי"ת אנחנו כלנו מקיימים מקרא שכתוב יגיע כפיך כי תאכל· ואין אתנו מתפרנסים מן הצדקה כי אם אלמנה ויתום קטן דוקא, אנחנו שלי"ת מספיקים להם מכיסינו וממונינו ואין עינינו צופיות לפני צדקת אחינו שבגולה היושבים בקרית חוצות· והנה בעתה עינינו לך תלויות לראות פני קדשו פני משה יצ"ו, כאשר הבטיחנו אדונינו המלך עם שלוחי דידן לבא לגשת אל הקודש פה עיה"ק חיפה תוב"בא· וזכות תורתינו הקדושה יכול על מגן עליו מלכא לעלמין חיי ובצלו נחיה ומאת ה' תהיה

משכורתו , יאריך ימים על ממלכתו אכי״ר ׃ כה דברי אנשי סגולה עיה״ק **חיפה** תוב״ב הח״מ ברוב עוז ושלום :

הצעיר יאושע אלעזר הכהן
חמצי ס״ט
הצעיר דניאל הכהן נהר ס״ט
הצעיר אברהם בן יהודא ס״ט
הצעיר שושן דהדי ס״ט
הצעיר גבריאל מוכתרה ס״ט

הצעיר שלמה בן נאים ס״ט
הצעיר משה הכהן חמצי ס״ט
הצעיר זבולון ס״ט
הצעיר יהושע אלי׳ חיים
מסלאניקא ס״ט
הצעיר אברהם אודיז ס״ט

Pour légalisation des signatures ci-dessus, et pour certification du contenu des présentes et ayant été invité à legaliser les ditos signatures nous avons laissé ces lignes pour servir ce que de raison.

CAÏFFA, le 5 AOÛT, 1875.

L'Agent Vice-Consul
de France à Acre et Caiffa,
J. TERMAIN.

L.S.

Le Vice-Consul
des Pays-Bas à Caiffa
R. A. LEON.

L.S.

LIT. B.

אותותי אלה להודיע לרו״מ שבזה השבוע , המלך יר״ה נתן רשות למכור במאַגאד כפר אחד סמוך לחברון ת״ו זה שמו צאנן הנזכר ביהושע סי׳ טו בחלק יהודה , והיא צאנן הנזכר במיכה א׳ וכנזכר בספר תבואת הארץ דף נ״ז ע״ב , ומדת המקום ההוא ארבעה אלפים דולם , וכל דולם הוא ארבעים אמה אורך בארבעים אמה רוחב , באמת עוץ · ומה שנתנו בו בפעם ראשונה אלף ליראס טורקים · ולהיות שידוע לכל שרו״מ מבקשים טובת ישראל , וחפצם ותאותם בישוב ארץ הקדושה ולזכות בבנין חרבותיה , אמרתי אגלה אזנם , אפשר שמן השמים יזכו אתכם בה ותקנו אותה , ואם עלה ברצונם הטוב לקנותה , יחישו להודיעני כדי להניח בה יד עד שתבוא תשובתם הרמתה על יד חכם משה ידיד הי״ו לע״ת יע״א , ובשכר זאת אל שדי יריק לכם ברכה עד בלי די , ונזכה יחד לראות בטוב ירושלם , כי״ר ·

הצעיר אליהו סלימאן מני יצ״ו L.S.

גם אני החו״מ זכיתי לראות המאור רבינו אליהו הי״ו החותם למעלה , ובטחתי בה׳ שתעשו רצון צדיק לזכות בקנין הכפר הנז׳ , כי הוא מקום טוב וקרוב לחברון ת״ו קרית אבות זיע״א , ושוה מאה פעמים על הסך שנותנים בו עכשיו , וה׳ יעזרכם ויעזרנו ע״ד כבוד שמו , ונזכה לראות בבנין ירושלם ת״ו ·

העבד יהודה ב׳ שלמה חי אלקלעי ת״י ס״ט L.S.

LIT. C.

בע"ה, כי בי ירבו ימיך ויוספו לך שנות חיים

ממקור הטובה והברכה, ישפות העליון רב טוב והצלחה, משאת וארוחה, וחיים טובים ומתוקנים, לראש צבי עדיינו, ומשוש פארנו, נשיא ישראל, הדורש טוב לעמו, שר וגדול, כחומה ומגדול, המפורסם בצדקותיו בקצוי תבל ומלואה, כש"ת סיר **משה מונטיפיורי** יהי שמו לעולם, כירח יכון עולם, נסו"א:

אדונינו השר! אנחנו כוללות קהל קדוש בני **גראזיא** אשר **בערי טיפלים** ומסתפחים כעת פעה"ק ירושלם תו"ב, הננו משתחוים מול כסא כבודו, ומברכים את שמו הטוב, בשפתי רננות נגשנו לפני הדרת יקרו, ואת זכר חסדיו לא ימושו מפינו סלה, חקוקים הנמו על לוח לבבנו, אנחנו יושבי בציון, כאשר חקוקים המה בלב אחינו שבערי מולדתינו, נ"ז כאב רחמן, ומושיע נאמן היה לנו לפדות חיינו מיד עריצים, בסכנה איומה אשר התעיבו שונאינו, בעלילותם **עלילת הדם**, הנתעבה והמגואלה, אויבינו חשבו מזמה לאבד את זכר ישראל, ואדונינו השר חשף זרוע קדשו, ובחסדי ה' נמלטנו, ותהי נפשינו לשלל! עוד גבר חסדו עלינו, וכחומה בצורה, נצב למגן צנה וסוחרה, להוציא עם ה' מעבדות לחירות, בצרה גדולה שהיינו בה, בהיותינו **עבדים לעבדים**, לשרים מושלי הארץ, אשר ענונו בפרך כעבד מקנת כסף, ושבעה נפש זרע

ישורון אשכלות מרורות בימי החושך והאפלה ההמה, וכשמוע אדונינו השר את עוני אחיו, וירא בסבלותם, ויקם **משה** ויושיען, ולכל בני ישראל היה אור, ליהודים היתה אורה ושמחה, ונסו יגון ואנחה, גדולים מעשיך אדונינו השר! חסדיו עצמו מספר, ובמה יוכל איש לתת תודה לפעליו הנשגבים, צור ישראל וגואלם חזק, ישלם לו פעלו ומשכורתו, ויאריך ימיו ושנותיו בטוב ובנעימים, כחפץ אדונינו שי׳, וכחפץ לבב כל זרע ישראל כולו, אמן!

ועתה מהודעין אנחנו, כי מזה כחמש שנים אשר בחסד ה׳ ובעזרת שרי ישראל, השגנו הרשיון מאת הממשלה דמדינתינו יר״ה, לצאת חוץ לגבול, איש וביתו, ולגור באשר יחפוץ וה׳ עזרנו ונאספנו בעיר האלקים קהל ועדה מישראל, קרוב למספר **ב׳ מאות נפש**, ובכל יום באים חדשים, העולים לשכון כבוד בעיקו״ת, כי רוח אהבת ציון וחיבת ירושלם תבער בקרבם כאש להבה, ואנחנו עולי ירושלימה, מיום בואנו לעיר האלדים, זה דרכנו בקודש להחיות נפשינו במעט כסף הקרן שהבאנו בידינו, אם מעט ואם הרבה, איש כברכת ה׳ אשר נתן לו, והן כהיום מטה ידינו, כי הכסף המובא באמתחותינו, לפי רוב השנים אשר אנחנו בקדש, חלף הלך לו, ואנחנו במועקה בצירי ציון, כי צריכה הוצאה להחזיק ישובינו בארץ, ככל אחינו התושבים! לבנין בית הכנסת ולהוצאותיו הנדרשות, ולתמיכת יד עניים! ובשנתינו זאת, רבים מבני כוללינו אשר רוח אהבת אה״ק תפעמם, אזרו חיל וצמצמו על הוצאות ביתם, לקנות להם אחוזת נחלה, ובאו בברית

רחבות ירושלם חוץ לחומה, כאשר ישמע אדונינו השר! וגם כוללינו באנו עמהם במסורת אגודתם, לבנות לנו **בית הכנסת** לתפלה, וגם **בית המדרש** ללמוד בו, כאשר לנו עתה, אשר בו נאספים זקני כוללינו, אשר הקדישו יתר שנות חייהם לעבודת ה׳ כל היום! ודמי הבנין הוא בסך עצום מאד, וקצרה ידינו מִתֵּת כסף בנין הקודש! וע״כ אנחנו מפילים תחנתינו לפני אדונינו השר, אם יעלה לפניו לרצון, לעזרנו נא במסת נדבת לבו הטהור לבנין בית ה׳, ואת שם כבודו יהיה לנו לכתר ועטרה, ולמזכרת נצח בהיכל ה׳, בטחונינו חזק, כי לא נשוב ריקם, ובשכר זאת ה׳ יריק עליו ברכות, ולא יעדי מינן הדריה וזויה ויקריה, כסאו ירום ונשא וגבה, תרב גדולתו, ותנשא מלכותו, ושלום לאדנינו השר מאדון השלום:

הצעיר אליהו בר יעקב רב של כותאים
הצעיר בנימין בר ישראל ס״ט
הצעיר ישראל בר יצחק ס״ט
הצעיר מיכאל יעבץ ס״ט
הצעיר אהרן בר יוסף זוטייא ס״ט
הצעיר אליהו פישכאז ס״ט

אברהם בר שבתי פאפיא הי״ו ס״ט
יוסף בר משה אליגולא
שלום בן יוסף הי״ו
הצעיר אברהם בר דוד הי״ו
ע״ה דוד בן אברהם הי״ו
הצעיר יעקב בן דוד הי״ו ס״ט

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בעז״ה בהר הק׳ ציון בירושלם ת״ו יום כ״ה תמוז תרל״ה לפ״ק

למע״כ הרבנים ה״ג רו״מ הכוללים פרושים
וחסידים הי״ו שלום:

יען בא מועד להטיל הגורל החדש על בתי המחסה בהר הק׳ ציון ת״ו, מי ומי יזכה לדור בהם לימים הבע״ל ע״פ התקנות הידועים:

ע״כ הננו באים להודיע לכם בשם הרה״ג גזברים הכוללים צענטראל קאמיטע אשר בחו״ל הי״ו, שתבחרו מכל כולל לערך עשרה בע״ב עניים ראויים להטילם בהגורל, ולשלוח לנו שמות האנשים באר היטב, שלא ישאר מקום לטעות בח״ רו״מ הכולל:

וחוק וזמן ניתן לזה עשרה ימים מיום דלמעלה ולא יעבור:

הכ״ד גבאי ומשגיחי לאקאל קמיטע מבנין בתי מחסה לעניים בהר הק׳ ציון בירושלם ת״ו:

נאם הק׳ יוחנן הירש בהרב מהר״מ שלאנק זללה״ה
הק׳ מאיר שעהנבוים
יעקב יוסף גאלדשמיט

כן הובא לפנינו כתב הזה וראינו כל הכתוב בו ׳ ולראי׳ באנו על החתום פעה״ק תו״ב

נאם יעקב יהודא לעווי מכולל ווארשא

ונאם מאיר מאניקסט מכולל ווילנא

ונאם אייזיק יפה מדרויא מכולל זאמוט

ונאם יעקב ממינסק מכולל מינסק

ונאם יצחק צבי הלוי מכולל סובאלק

ונאם הק׳ ניסן ב״ק מכולל חב״ד

ונאם אברהם שצערעם מנאווה״ס מכולל וואלין

ונאם משה אליעזר דן בהרלב״ג מכולל רייסן

ונאם אלעזר שפירא הכהן מכולל גאליציען

ונאם משה גראף מבריינסק מכולל הוראדנא

וכפי מכתב הנז׳ כתבנו ג״כ לאחינו הרבנים הג׳ למקהלות הספרדים הי״ו

ובאו עה״ח הצעיר רפאל מאיר פאניזיל ס״ט ׳ הצעיר חיים נסים ברוך ס״ט ׳ הצעיר משה ויניסטי ס״ט

על הרשימה מכולל הו״ד בא עה״ח הרב מוה׳ יוחנן צבי בהר״מ שלאנק

ועל הרשימה מכולל אונגארן בא עה״ח מוה׳ אברהם גוטמאן :